

The Heritage Lodge

No. 730, A.F.& A.M., G.R.C.



Instituted: September 21, 1977
Constituted: September 23, 1978

PROCEEDINGS

Vol. 13, 1989 - 1990

Worshipful Master :

V.W. BRO. Donald B. Kaufman

Editor :

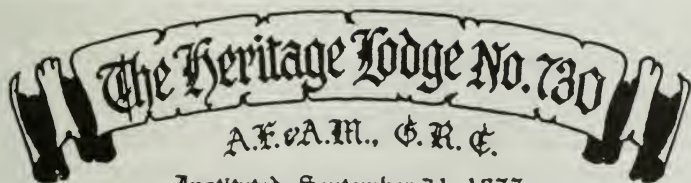
R.W. BRO. Jacob (Jack) Pos

10 Mayfield Avenue,
Guelph, Ont. N1G 2L8
(519) 821-4995



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Instituted: September 21, 1977

Constituted: September 23, 1978

Donald B. Kaufman, W.M.
441 Franklin St. North,
Kitchener, Ontario.
N2A 1Z2
(519) 893-3526



W. Gray Rivers, Sec.,
8 Kirby Avenue,
Dundas, Ontario.
L9H 5K9
(416) 627-4291

Lodge Summons

Dear Sirs and Brethren:

By order of the Worshipful Master, V.W.Bro. Donald B. Kaufman, you are hereby summoned to attend the FIFTY-SEVENTH Regular Meeting of the Heritage Lodge No. 730, G.R.C., to be held in the PRESTON-HESPELER MASONIC TEMPLE, CAMBRIDGE, on

WEDNESDAY, NOVEMBER 21st, 1990, at 7.30 p.m.

for the purpose of transacting such business as may regularly be brought before the Lodge, and especially to participate in the CEREMONY OF INSTALLATION AND INVESTITURE of the Worshipful Master and his Officers for the ensuing Masonic Year. The Master Elect, R.W.BRO. WILFRED T. GREENHOUGH, and the Installing Master, R.W.BRO. ROBERT S. THROOP, would like to see a large attendance of Members and Visitors.

Sincerely and fraternally,

R.W.Bro. W. Gray Rivers,
Lodge Secretary

TWO IMPORTANT NOTES:

1. The HIGHWAY INTERCHANGE at NO'S 401 & 24 has been completely reconstructed, making the access to the Temple quite different and confusing! Whether travelling on 401 from either Toronto or London there is NOW ONLY ONE EXIT TO #24, with Traffic Lights for 24 North or South. FURTHER, our usual direct access to the Lodge Building from 24 North has been PERMANENTLY CLOSED OFF, so you have to CIRCLE THE BUILDING! Go PAST the Temple and TURN RIGHT at the FIRST STOP LIGHT, then TURN RIGHT AGAIN at the NEXT STOP LIGHT, THEN TURN RIGHT AGAIN on GROH AVE. (opposite the ZEHR'S MALL and enter the parking lot from the East end) CONFUSING YES, BUT WE HOPE YOU MAKE IT!

2. We will have our usual INFORMAL DINNER at KREBS RESTAURANT, at 6.00 p.m. SHARP, for any Officers, Installing Team members,

and any others, but with NOTHING LAID ON, and NO DESIGNATED NUMBER. Just come if you wish for a time of Masonic Fellowship.

3. Favourable reports having been received on the applications for Affiliation from the following brethren, a BALLOT will be taken for:

1. Joseph Alexander Hannon, M.M.; 58 Forest St., Chatham; Born Sept. 25/53; Quality Control Inspector; Member of Parthenon Lodge No. 267; Rec. by R.W.Bro. Gray Rivers and V.W.Bro. Stewart Rowntree.
2. Ross Jarvis McDonald, P.M.; 11 Princess St. W., Box 898, Fenelon Falls; Born Jan. 17/27; Retired; Member of Faithful Brethren Lodge No. 77 (INIT. Harry L. Martyn Lodge No. 696). rec. by R.W.Bro. David Wilson and W.Bro. George Isaac.

HIGHLIGHTS FROM THE FIFTY-SIXTH MEETING

The Fifty-sixth Regular Meeting of the Heritage Lodge No. 730 was held on Wednesday, September 19th, 1990, in the Preston-Hespeler Masonic Temple, Cambridge, Ontario, and was opened in due form at 7.37 p.m. by the W.M., V.W.Bro. Donald B. Kaufman, who extended a warm welcome to all present. He immediately invited the D. or C. to retire in order to present R.W.Bro. Morley Haynes, D.D.G.M. of London East District, who was given our usual welcome according to his new Grand Lodge recognition.

The Tyler's Register showed 13 Officers, Plus R.W.Bro. Haynes, 20 Members, and only one Visitor, for a total of 34 Masons in attendance.

MINUTES: MOVED by the secretary, SECONDED by R.W.Bro. Dunn, that the Minutes of the Fifty-fifth Regular Meeting, held in London, be adopted as printed in the Summons for this meeting. **CARRIED.**

CORRESPONDENCE: The Secretary drew attention to the following item of Correspondence:

1. Regrets from V.W.Bro. George Zwicker, and W.Bro. Stephen Maizels for inability to attend this meeting.

2. Grand Master's approval of our proposed HERITAGE DAY at Black Creek Pioneer Village on Sunday, September 23rd.

3. Requests from W. Bro. Edward F. Clarke and R.W.Bro. Stanley Caveney for Demits, both of whom will now be spending considerable time in Florida, and unable to participate in the life of the Lodge.

4. Two resignations from committee responsibility - W.Bro. Glenison Jones, and R.W.Bro. John Boersma. These positions will have to be filled by the incoming W.M.

MOVED by the Secretary, SECONDED by J.W., that the Correspondence be received and filed upon appropriate action being taken where necessary. **CARRIED.**

PETITIONS: The Secretary gave basic details of the TWO applicants for Affiliation whose names and full details appear on Page 1 of this Summons.

REPORT OF THE COMMITTEE OF GENERAL PURPOSES: Given by the S.W.:

The Committee of General Purposes met in the Preston-Hespeler Masonic Temple, Cambridge, on Wednesday, August 15th, 1990, at 7.30 p.m., the S.W. in the chair. 14 members were present, and regrets recorded from four others.

MINUTES: On motion of R.W.Bro. Pos and W.Bro. Barker, the Minutes of the meeting of April 18, 1990, were adopted as printed and circulated. Carried.

BUSINESS ARISING from Minutes: Based on the report given by R.W.Bro. Pos on his investigation of possible amplification and recording equipment this Committee had recommended that professional advice be sought and we are now awaiting a response from R.W.Bro. McKenzie. R.W.Bro. Drew agreed to follow this up.

CORRESPONDENCE:

1. Dispensation has been received from the Grand Master to proceed with the first Masonic Day to be observed at the Black Creek Pioneer Village on Sunday, September 23rd, 1990.
2. A thank you note from Mrs. Margaret Hesp for the recognition and gift received from the Lodge relating to her retirement from the Black Creek staff.
3. Grand Lodge notices of election results and appointments made at Grand Lodge, along with Amendments to the Constitution, including those especially affecting "Historical Lodges", and effective as of July 19, 1990.

On motion of R.W.Bro. Dunn and R.W.Bro. McFadgen the Correspondence was received and, where necessary, dealt with under the item of General Business. Carried.

ACCOUNTS: On motion of R.W.Bro. Steen and W.Bro. Thornton the following Accounts will be recommended to the Lodge for payment:

George Moore, Ass't Sec.'s Account	\$ 33.35
Standard Forms: May Summons & Mailing	469.67
Black creek Interpreters' Luncheon	332.10
A. Hogg: Postage	11.16
Grand Lodge: Semi-Annual Dues	1,142.50
Grand Lodge: Two Life Mem. Com. Fees	100.00
Secretary: Semi-Ann. Honourarium	437.50
Editor: " "	125.00
Secretary: Postage & Office Supplies	83.83
Royal York: Lodge Office & room at Grand Lodge	631.00
Ken McLellan: Postage	7.80
Geo. Moore: Ass't Sec's Account	87.26
	<u>3,461.17</u>

TREASURER: Since our Fiscal year ends in a couple of weeks, the

Treasurer just reported the current standings of all our accounts as of this date, and Moved the acceptance of the report. This was Seconded by W.Bro. Thornton. Carried.

COMMITTEE REPORTS:

1. BY-LAWS: A copy of the existing By-laws, as well as a Notice of Motion, was provided to each Committee member for study in preparation for a SPECIAL MEETING OF THIS COMMITTEE to be held August 29, 1990, for the purpose of detailed study of these documents.

2. JANUARY BANQUET: The Chairman of this committee pointed out that the Black Creek Caterers have out-priced themselves and thus alternative locations are being sought. The York Temple on Millwood Road and the Scottish Rite Cathedral, Hamilton, are being checked. The SPEAKER is to be R.W.BRO. WALLACE McLEOD.

3. AWARDS: R.W.Bro. James Curtis reported that as yet no nominations have been received for the JAMES DUNLOP AWARD.

4. LIASKAS PAINTINGS: R.W.Bro. Dunn stated that during the past year he has sold 18 framed and five unframed paintings to the value of \$2,715.00. The total income from sale of the Liaskas Prints now stands at \$21,270.

5. MASONIC HERITAGE: R.W.Bro. Drew advised that Papers and Speakers were on track for the next several meetings. On motion of W.Bro. Thornton and R.W.Bro. Dunn, it was recommended that the May 1991 Meeting, slated for NAPANEE, be held on Wednesday EVENING, May 15, rather than on a Saturday. Carried.

6. CURATOR: W.Bro. Thornton Moved, Seconded by R.W.Bro. Drew, that the report of the Curator be tabled until our next meeting to enable the Chairman to shed further insight into its contents. Carried.

7. EDITOR: R.W.Bro. Pos submitted a multi-page analysis and review of current Paper Preparation procedures and suggested that he produce an "Author Information Package" which would be given to anyone planning to present a Paper to the Lodge. This would assure that the Information Committee would be well informed of what was happening, and the "Proceedings" would be up to date and published on schedule.

R.W.Bro. Pos Moved, Seconded by R.W.Bro. Drew, that this report be accepted. Carried.

8. INTERPRETERS: V.W.Bro. McLellan gave a verbal report on the successes and difficulties in getting and retaining interpreters for the Lodge room at Black Creek Pioneer Village. He stated that last year there were some days when Interpreters were not available. This year there are some 50 new names as volunteers, 19 of whom appear to be active. Some others have been available a day or so here and there. At present we have 102 names on the volunteer list.

ADJOURNMENT: Before being adjourned it was announced that the current "Proceedings" were not yet available but should be ready for

distribution with the November Summons. On Motion of R.W.Bros Drew and Steen the meeting adjourned, the next Regular Meeting of the Committee to be on October 17th, at 7.30 p.m., here in Cambridge.

ACTION: On Motion of the Wardens the Accounts as listed in the report be approved for payment. Carried.

Also on Motion of the Wardens the report as a whole was adopted. Carried.

NOTICE OF MOTION: W.Bro. Don Thornton gave NOTICE OF MOTION concerning the REVISION OF OUR LODGE BY-LAWS as reviewed at a SPECIAL MEETING OF THE C. G. P. on August 29th, 1990, and circulated to all members of the Lodge as part of the November Summons.

GENERAL BUSINESS: R.W.Bro. Jack Pos gave a report on the researches being carried out by R.W.Bro. Allan Cohoe with regard to Masonic artifacts and memorabilia being discovered during the relocation process of a very old Cemetery in Bellville, which proved most interesting.

ELECTION OF OFFICERS: This being the occasion of our annual Election of Officers for the ensuing Masonic Year, the W.M. invited the Scrutineers whom he had appointed (our apologies for failure to note names!) to prepare for this process.

Results of the election by ballot were:

Worshipful Master Elect: R.W. Bro. Wilfred T. Greenhough
Senior Warden Elect: R.W. Bro. Frank G. Dunn
Junior Warden Elect: W. Bro. Stephen H. Maizels
Secretary: R.W. Bro. W. Gray Rivers
Treasurer: R.W. Bro. Duncan J. McFadgen

W.Bro. Don Thornton Nominated R.W.Bro. Edgar G. Burton as Tyler Elect. Motion by R.W.Bros. Drew and Pos that nominations be closed. Carried.

Motion by R.W.Bros. Gray Rivers and W.Bro. David Fletcher that the present Auditors, viz; R.W.Bros Kenneth G. Bartlett and James Curtis be re-elected. Carried.

Motion by R.W.Bros. McFadgen and Drew that the Examining Board for the Master Elect be W.Bro. Albert Barker, R.W.Bro. Charles Grimwood, and V.W.Bro. George Moore. Carried.

Election thus concluded the W.M. congratulated the newly elected Officers and thanked the scrutineers for their services - responded to with applause.

MOMENT OF MEDITATION: The W.M. apologized for his oversight earlier in the evening, and now invited our Chaplain to give us his

"MOMENT OF MEDITATION". This was accepted by R.W.Bro. R. Cerwyn Davies who provided a refreshing interlude to a heavy agenda. (We did not get his notes to pass on to you - sorry)

BALLOT: No objection being voiced, a collective ballot was taken on the THREE applicants whose names appear on Page one of the September Summons. The ballot proving favourable the W.M. declared the following brethren to be Members of The Heritage Lodge No. 730, and requested that they sign the By-laws at their earliest convenience: Bro. Keith Wayne Ferguson; Bro. Douglas Franklin, and Bro. David Zellermyer.

PROGRAM: The rather heavy business agenda now concluded, the W.M. called upon R.W.Bro. Drew to introduce his program of the evening. R.W.Bro. Drew in turn invited V.W.Bro. Douglas Gow to introduce our speaker, V.W.Bro. Walter Ford, who gave a most interesting Paper on the subject: "YORK-TORONTO ON THE SQUARE".

Following V.W.Bro. Ford's presentation R.W.Bro. Ed Ralph offered a brief review and critique, which was responded to by V.W.Bro. Ford. (NOTE: This PAPER and REVIEW will be published in the next issue of "Proceedings").

R.W.Bro. Robert Summerville, in most appropriate words, expressed the thanks of all brethren present for the time, effort, research, and presentation by our speaker, and also to the reviewer - all of which drew a standing ovation.

R.W.Bro. Drew, after adding his personal thanks to R.W.Bro. Ford, made a brief comment on the pleasure and profit to be derived from the researching and study that goes with the preparation of a Paper Presentation, and invited anyone who has a real interest in some aspect of our Masonic Heritage to make this known to him as we are always looking for future speakers.

The program of the evening thus concluded, the W.M. expressed his personal thanks to everyone for their co-operation in expediting the business of a heavy agenda so efficiently, thanked the speaker in particular, and called on R.W.Bro. Jack MacKenzie to outline briefly the plans for the JANUARY BANQUET.

R.W.Bro. MacKenzie stated that the Banquet would be held this year at the YORK MASONIC TEMPLE, 1100 MILLWOOD ROAD, TORONTO, JANUARY 30th. 1991, with R.W.BRO. WALLACE McLEOD as SPEAKER. Tickets should be available at our November meeting.

There being no further business, the meeting was closed in harmony at 9.52 p.m.

ANNOUNCEMENTS

1. Pick up your TICKETS for the JANUARY BANQUET at this meeting - or from any of our Officers as soon as possible!

2. Our Master Elect is working on plans for the MARCH meeting in OSHAWA, and the MAY meeting in NAPANEE. Full details of BOTH these meetings will be announced in good time.
3. DUES: The BIGGEST HEADACHE and HEARTACHE of all Lodge Secretaries! WHY DO WE HAVE MEMBERS WHO JUST DON'T PAY? Happily MOST DO, but the fact is we have TOO MANY in ARREARS. PLEASE - PLEASE - LOOK at the MAILING LABEL: and IF an amount (25, 50, or more) appears ABOVE THE FIRST LETTER OF YOUR NAME - A CHEQUE WOULD BE MOST APPRECIATED.

SEE YOU AT INSTALLATION!

GRAND LODGE OFFICERS, 1990 - 1991

THE GRAND MASTER	M.W.BRO. DAVID C. BRADLEY
THE DEPUTY GRAND MASTER	R.W.BRO. NORMAN E. BYRNE
THE GRAND SECRETARY	M.W.BRO. ROBERT E. DAVIES

THE HERITAGE LODGE OFFICERS, 1990

Worshipful Master	V.W.Bro. Donald B. Kaufman
Immediate Past Master	R.W.Bro. Edmund V. Ralph
Senior Warden	R.W.Bro. Wilfred T. Greenhough
Junior Warden	R.W.Bro. Frank G. Dunn
Chaplain	R.W.Bro. R. Cerwyn Davies
Treasurer	R.W.Bro. Duncan J. McFadgen
Secretary	R.W.Bro. W. Gray Rivers
Assistant Secretary	V.W.Bro. George F. Moore
Senior Deacon	W.Bro. Stephen H. Maizels
Junior Deacon	W.Bro. David Fletcher
Director of Ceremonies	R.W.Bro. Edsel C. Steen
Inner Guard	R.W.Bro. Kenneth L. Whiting
Senior Steward	W.Bro. Thomas Crowley
Junior Steward	R.W.Bro. Larry J. Hostine
Organist	R.W.Bro. Leonard R. Hertel
Historian	R.W.Bro. Fred. R. Branscombe
Tyler	R.W.Bro. John M. Boersma

COMMITTEE CHAIRMEN

Archivist	W.Bro. Glen T. Jones
Editor	R.W.Bro. Jacob Pos
Masonic Information	R.W.Bro. C. Edwin Drew
Curator	R.W.Bro. Edmund V. Ralph
Librarian	R.W.Bro. John Storey
Graphics	Bro. Basil Liaskas
Finance and By-laws	W.Bro. Donald D. Thornton
Membership	R.W.Bro. John M. Boersma
Black Creek Mas. Heritage	V.W.Bro. Alan D. Hogg
Central Data Bank	V.W.Bro. Kenneth C. McLellan
Publications	R.W.Bro. Balfour LeGresley
Special Events	R.W.Bro. Kenneth L. Whiting
Liaskas Paintings	R.W.Bro. Frank G. Dunn
Auditors	R.W.Bro. Kenneth G. Bartlett
	R.W.Bro. James Curtis

PAST MASTERS

1977 & 1978	R.W.BRO. Jacob Pos
1979	R.W.Bro. Keith R. A. Flynn
1980	R.W.Bro. Donald G. S. Grinton
1981	M.W.Bro. Ronald E. Groshaw
1982	V.W.Bro. George E. Zwicker
1983	R.W.Bro. Balfour LeGresley
1984	R.W.Bro. Daved C. Bradley
1985	R.W.Bro. E. Edwin Drew
1986	R.W.Bro. Robert S. Throop
1987	W. Bro. Albert A. Barker
1988	R.W.Bro. Edsel C. Steen
1989	R.W.Bro. Edmund V. Ralph

THE HERITAGE LODGE NO. 730
RE: AMENDMENTS TO BY-LAWS: FORMING PART
OF NOVEMBER SUMMONS

NOTICE OF MOTION

September 19, 1990

I will move or cause to be moved at our next regular meeting, that the following amendments be made to the By-laws of The Heritage Lodge No. 730 G.R.C.

1. that Article II be amended by adding a sentence to paragraph 1 to read as follows:
"This Lodge is a Research Lodge as outlined in Part IIA, Section 383.1 of the Constitution of the said Grand Lodge.

2. that Article V, Paragraph 1 be amended by inserting a comma and the words "the certified copy of the Warrant" between the words "warrant" and "and the other Lodge Records"

3. that Article V, paragraph 18 be renumbered 20 and new paragraphs 18 and 19 be inserted to read as follows:

" CURATOR
(not an officer)

" 18. The Curator shall be responsible for the safekeeping of all masonic artifacts and memorabilia having historical value which may be placed in his care. He shall maintain a full and accurate record of the same, including such information as sources, donors, dates of origin and acquisition, and brief descriptions of each item. He shall make such information available to any member of the Lodge on written request. He shall periodically publish a list of all items under his care.

" LIBRARIAN
(not an officer)

"19. The Librarian shall be responsible for the safekeeping of all books and periodicals which may be placed in his care. He shall maintain a full and accurate record of the same, including titles, authors, publishers, subject matter, etc. The material in his care shall be available to any member of the Lodge on written request. He shall periodically publish a list of all items under his care."

4. that Article VI, paragraph 1 be amended by adding

"1.10 Black Creek Masonic Heritage

1.11 William James Dunlop awards

1.12 Heritage Banquet"

immediately after "1.9 Lodge Finances" and deleting the word "Active" where it appears in the second sentence and substituting therefor the word "standing".

5. that Article VII, Paragraph 4 be deleted and the following substituted therefor: "The Committee on Masonic Information shall be guided by the first three objectives (Preface) established by the Lodge. The chairman, with the assistance of his committee, shall be responsible for planning the educational portion of Lodge Meetings at least one year in advance and preferably two years in advance on a continuing basis. The committee will, in normal circumstances, select those who are to deliver papers before the Lodge. The committee will explain to each speaker that a written copy of his paper, suitable for publication, will be required at least six months before the date of presentation in open

Lodge. When the advance copy of the paper reaches the Committee, they will deliver copies of it to respondents, who will prepare written critiques and return them to the committee three months before the date of presentation. (The Editor shall also receive a copy of the presentation at this time.) This will allow them an opportunity to prepare to comment publicly on the paper after it is delivered in open Lodge. The Committee will provide the Guest speaker with copies of these critiques in order that he might be prepared to respond on the date of presentation. The Committee will ensure that written copies of the remarks made by the respondents, and any response made by the presenter, are placed in the hands of the Editor no later than the date of the communication at which the paper is delivered."

6. that Article VII, Paragraph 10 be renumbered 13.

7. that Article VII be amended by adding "Paragraph 10 - BLACK CREEK MASONIC HERITAGE" to read as follows: "The purpose of the Masonic Lodge at Black Creek Pioneer Village is to present masonry in a favourable light to the many visitors who tour the Village each year. The Lodge room is furnished with pre-Confederation furnishings and is staffed by volunteer Masonic interpreters.

"The Black Creek Masonic Heritage committee shall be responsible to liaise with the Metropolitan Toronto and Region Conservation Authority on the operation, maintenance and staffing of the Lodge room.

"The committee will enlist volunteers from the lodges to staff the facility and will meet regularly to review the issues and concerns raised by the interpreters or the Metropolitan Toronto and Region Conservation Authority.

"As the interpreters may, on occasion, have Masonic artifacts presented to them for the Lodge's use, the committee will be responsible to receive these items and to recommend to the Committee of General Purposes the appropriateness of their display at the Black Creek Masonic Lodge Room.

"It will also be the committee's responsibility to recommend to the Committee of General purposes any improvements to the Lodge room, its furnishings and any other matter which would enhance the image of Masonry portrayed to the general public who visit the village.

8. that article VII be amended by adding "Paragraph 11 - WILLIAM JAMES DUNLOP AWARDS" to read as follows: "The Lodge wishes to recognize the outstanding contribution made by a Mason, whether a member of The Heritage Lodge or not, to the Craft within Ontario. This will be in the form of a Plaque called "THE WILLIAM JAMES DUNLOP AWARD". It is not intended to be based on any particular time frame, and not more than ONE given per year, but is given for a continuing contribution to Masonry. The William James Dunlop Awards Committee shall select recipients in accord with the following guidelines:

1. Awarded for continuing effort to Masonic Research and Education in Ontario.
2. For any significant Masonic contribution OUTSIDE of Ontario.
3. Need NOT be a member of The Heritage Lodge.
4. The contribution must have been of a continuing nature in Masonic Education, Research, Instruction, and Masonic Heritage.
5. It must NOT be construed to be for one single major contribution.
6. The Award cannot be granted for any contribution which is considered to be in the regular performance of his duties of his office.
7. The decision of the Committee is to be final.

8. Each member of the Committee is appointed for a three year term. At the end of his term, the Committee will suggest a new member, who may be the retiring member, and who must be a member of The Heritage Lodge in good standing. The Committee of General Purposes will, after due consideration, recommend any new member for appointment. The SENIOR member will serve as Chairman.
9. In the event of a member of the Committee wishing to be released from the Committee before the three years, he must do so by letter to the Chairman. The Committee will then select a new member and present the name to the Lodge for adoption.

9. that Article VII be amended by adding "Paragraph 12 - HERITAGE BANQUET" to read as follows: "The Heritage Banquet Committee shall be responsible for arranging an annual banquet to be held if possible on the 29th, 30th or 31st, if a week day, in the month of January. The Committee shall consist of a Chairman and a Treasurer with the Chairman given the power to add. The planning and organizing of the banquet, including ticket printing and distribution, menu, cover charge, location of the event, etc. shall be the Committee's responsibility. Procurement of a Guest Speaker shall be the responsibility of the Worshipful Master."

10. that Article VII, paragraph 9 be amended by inserting the words "October Meeting of the" between the words "submit to the" and "Committee of General Purposes" and deleting the words "at its first meeting after Installation," where they appear in the first sentence of sub section 9.3

11. that Article IX, sub heading "INITIATION", and Paragraph 1 be deleted, and Paragraphs 2, 3, & 4 be renumbered 1, 2, & 3 respectively.

12. that Article X, paragraph 2 be amended by deleting the words "on application to the Lodge Secretary" and substituting therefor the words "by submitting an application to the Lodge Secretary on the approved form, which is obtainable from that officer."

13. that article XII, Paragraph 1 be amended by deleting the word "three" and substituting therefor the word "four" where it appears in the first sentence; by deleting the word "and" where it appears between the words "Capital Fund" and "(c)"; and adding after the words "Life Membership Fund", a comma and the words "and (d) The Special Projects Fund"

14. that Article XII, paragraph 2 by amended by adding to the end of the first sentence the words "and Corresponding Subscriber fees" and by deleting the words "District tax" where they appear in the second sentence.

15. that Article XII, paragraph 3 be amended by deleting the words "Initiation and" where they appear in the first sentence; and by deleting the word "Charter" where it appears in the second sentence and substituting therefor the word "Chartered".

16. that Article XII, Paragraphs 7, 8, 9, 10, 11, 12 & 13 be deleted and the following be substituted therefor:

"7. The fund shall be monitored by the Finance Committee and administered by the Committee of General Purposes, which shall ensure that an amount equal to the annual dues, less Grand Lodge per capita tax, times the number of Life Members, or the amount of real interest earned from the invested sum, whichever is the lesser, is transferred to the

Operating Fund each year.

"8. Except as required for investment, as described in ARTICLE XII, paragraphs 6 and 7, no portion of the principal amount of the Life Membership fund shall be withdrawn, without a Notice of Motion of the proposed withdrawal having been given in a Lodge Summons, and without a 2/3 majority vote of the members present and voting at the next Regular Meeting of the Lodge. The amount to be withdrawn shall not maintain the Life Membership, as determined in Appendix A of these By-Laws.

"9. No fee, in whole or in part, may be returned to a brother, or to his estate for any reason, including demission, suspension, expulsion or death.

THE SPECIAL PROJECTS FUND

"10. The Special Projects Fund, originally established to segregate funds earned from special projects such as the Annual Banquet, the republishing of the C.M.R.A. Papers, and the sale of limited edition prints of the Liaskas' painting, from funds collected in the ordinary course of the Lodge's activities, is to be augmented by further funds generated by such activities.

"11. The funds shall be administered by the Committee of General Purposes, who shall use the funds as seed money to fund other special projects, as approved by the Lodge on a motion duly moved, seconded and passed, after a Notice of Motion has been duly made.

"12. When the cash balance in the Special Projects Fund is sufficient to warrant investment, the treasurer shall report the fact to the Finance Committee and to the Committee of General Purposes, and the latter will make the final recommendation to the Lodge. If the recommendation is approved, the Lodge shall authorize the treasurer to invest a specific sum in suitable securities. The purchase of such securities shall be made by cheque.

ADMINISTRATION

"13. Interest earned by the invested amounts shall be deposited in the specific account from which the funds were invested.

"14. All bonds, certificates and other securities shall be kept in a safe deposit box approved by the Lodge, and shall be made available to the auditors at any time with due notice.

"15. The Committee of General Purposes shall have power to authorize the purchase of investments at any time on behalf of the Lodge, and to have their actions ratified at the next Regular Meeting of the Lodge."

18. that Appendix A be amended by deleting the date "1988/89" where it appears in the example and substituting therefor the date "1990/91" and by deleting the amount "\$30.00" where it appears for Grand Lodge Commutation Fee and substituting the amount "\$50.00" therefor.

19. that Appendix B be amended by deleting Paragraph 1 and renumbering Paragraphs 2, 3 & 4 as 1, 2 & 3 respectively.

20. that Appendix B, renumbered Paragraph 3 be amended by changing the amount of "\$25.00" to "\$15.00".

21. that Appendix D be amended by deleting the heading "AMENDMENT" and paragraphs 13 and 16, and renumbering paragraphs 14 and 15 as numbers 13 and 14.



THE WORSHIPFUL MASTER

V.W. Bro. Donald Bruce Kaufman

Initiated in Wilson Lodge No. 113,	1964
Charter Member Concord Lodge No. 722,	1969
Preston Chapter No. 245, R. A. M.,	1976
Charter Member The Heritage Lodge,	1977
W. M. Concord Lodge No. 722,	1978
Appointed Grand Steward, G.R.C.,	1983
Royal City Lodge Perfection A.&A.S.R.,	1984
Guelph Chapter Rose Croix, A. &A.S.R.,	1985
Moore Sovereign Consistory,	1986
Secretary Concord Lodge No. 722, (to date)	
Treasurer Preston-New Hope Masonic Holding Corporation.	

PREFACE

As The Heritage Lodge proceeds through its thirteenth year, it is pursuing a number of avenues of change, that will enhance its existence as a unique, historical research lodge.

These changes will allow The Heritage Lodge to more readily attain and sustain its principle objectives. We thank Grand Lodge for its advice and support during this period of change.

This progress is fuelled and will be fuelled, in the future, by the talent, enthusiasm, support and hard work of its dedicated members. Much has been accomplished, in past years, but much more remains to be done.

This year, The Heritage Lodge held meetings in Lindsay and London. We thank the Lodges and Masons in these Districts for their hospitality and their interest and support of our work.

The Annual Heritage Banquet was a success, we are greatly indebted to R.W. Bro. Kenneth L. Whiting for his work in ensuring this success.

The preservation of our history in the form of the written word and historical artifacts contributes to our understanding of past events and forms a foundation on which to build for the future.

I would encourage and perhaps challenge Masons to investigate, discover and research important events in our Jurisdiction and record their observations and commentary. Perhaps even to expand their observations into a paper for presentation to the Lodge.

I thank the members of The Heritage Lodge for extending to me the honour of serving as the Worshipful Master.

Donald B. Kaufman, W.M.

EDITORIAL COMMENTS

The first meeting of the Lodge this year was held at our regular meeting place in Cambridge on September 20, 1989. The Speaker on this occasion was our incumbent Worshipful Master who presented a most interesting paper titled 'M.W. Bro. John Ross Robertson - His Life and Contribution to Masonic Heritage'. It should be noted that the presentation of this paper was in keeping with the recommendation that every Officer of the Lodge should research a Masonic Paper for presentation to the Lodge before he becomes a Past Master.

The Sixth Annual Heritage Banquet was again held in the Visitor's Centre, Black Creek Pioneer Village. The Guest Speaker was Rabbi Dr. David Monson, who gave a talk on Nathan Phillips, the first Jewish Mayor of the City of Toronto. There was no written material available for publication.

The March meeting was held in the Masonic Lodge Building, Lindsay, Ontario. The Guest Speaker was R.W. Bro. Rev. William Fairley who spoke on 'Masonry and Religion'.

R.W. Bro. Frank Standring presented a provocative paper titled 'Eden Lodge and the Grand Lodge of Ontario' at the May meeting held in the Dufferin Street Masonic Lodge Building, London, Ontario. Two formal reviews and an interesting discussion preceded the concluding remarks by R.W. Bro. Standring.

A number of brethren have suggested that the Lodge appears to be drifting away from the established procedure for presentation of research papers. See the article on 'Masonic Papers - A Real Concern'.

A notice of motion for major changes in the Lodge By-Laws will reflect the new additions in the Grand Lodge Constitution, which were passed at the Annual Communication in July, and which now provide for the institution and conduct of Research Lodges.

The next project will be a revision of 'Appendix D' of the Lodge By-Laws which includes the Editorial Policy for Publications, Proceedings, Special Publications, Submission of Manuscripts, the Editor and the Editorial Board. If you have any constructive thoughts on these matters, please convey them to me by any convenient means.

Jack Pos

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DISCLAIMER

The contributors to these Proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions or policies of The Heritage Lodge.

M.W. BRO. JOHN ROSS ROBERTSON
His Life and Contribution to
Masonic Heritage*

by

R.W. Bro. Edmund V. Ralph
(W.M. The Heritage Lodge, 1988-89)

INTRODUCTION

The Lodge programme of your Worshipful Master this year was to have masonic speakers from outside this jurisdiction to represent a theme of International Freemasonry. Obviously, this did not happen, so you have me to present the historical lecture this evening. Let this be a warning to any aspiring officer to have a Heritage Lecture readily available -- preferably in their back pocket -- just in case the planning breaks down as it has in my case.

I have felt that the subject of International Freemasonry appeals to the imagination of all masons. I also feel that in this modern world of instant electronic communication, freemasonry throughout the world is subject to the same media examination and criticism no matter where an

* Paper presented at the Regular Meeting of The Heritage Lodge held in the Preston - Hespeler Masonic Building, Cambridge, Wednesday, September 20, 1989.

issue starts. There is a need then for freemasonry to stand united, more than it has ever before. This globalization impact on freemasonry is divisive and the institution is more vulnerable to the up and down moods of society.

It may have been wishful thinking on my part that some of these issues could have been examined. Perhaps, from the printed handouts at our meetings, and from the lectures during the year, a bit of light has been exposed on the subject.

My subject this evening is not international freemasonry. It concerns the City of Toronto and this Grand Jurisdiction. My topic is "M.W. Bro John Ross Robertson (J.R.R.): his life and contribution to Masonic Heritage". As some of you may not know this person, I will briefly introduce him so that you will be immediately in the picture. He was born in his parental home on Simcoe St., Toronto, December 28, 1841. He died in the same city May 31, 1918. He was an historian, an author, a publisher, a journalist, and politician, owner of the Toronto Evening Telegram and a mason. He loved small children, was a family man and considered to be the father of amateur sport. He was a dedicated collector of historical pictures, maps and manuscripts which were all donated to the Toronto Public Library to form the J. Ross Robertson Historical Collection. He was a political strategist in his own community, and a member of the Canadian Parliament. He was a generous philanthropist who shaped the destiny of the Hospital for Sick Children. He was Right Eminent Knight

Provincial Grand Prior 1882-85, Grand Z Royal Arch Masons 1896 and Grand Master of Masons in the Province of Ontario in 1890-91.

It is fitting to discuss J.R.R. because it is nearly 150 years since he was born, 70 years since his death and 99 years since he was Grand Master. As time passes, his legacy tends to fade in the minds of masons. As a Heritage Lodge it should be our purpose to preserve the heritage which previous masons gave us and I dedicate this lecture to that purpose and I hope it will not be considered the last word on J.R.R.

I have four objectives:

1. To increase or renew your appreciation of the contribution this mason made to Freemasonry.
2. To remind you of the commitment this Lodge has to preserve the masonic heritage which all Masons have left to future generations.
3. To illustrate highlights of his activities and how he integrated his Freemasonry within his own life experiences.
4. To comment on or evaluate his contribution to Masonic Heritage and our response to his legacy.

I may appear to be somewhat political in regard to the latter objective. You will have to excuse me because it is not my desire to point the finger at any one

person or group, but rather to raise questions about where we can go from here in the preservation of the great heritage J.R.R. left us.

I am personally greatly indebted to a number of persons who assisted me; their names appear in the bibliography.

HIS TIMES

To appreciate J. Ross Robertson's contribution, one has to know and understand the times in which he lived. The day he was born gas light was turned on for the first time in the city. He was the product of the Victorian times just as we all are the product of the times in which we live.

Boats and railways were the major form of transportation. Travel by road with horse and carriage was the least popular and certainly the most rugged. The combustion engine was not introduced until the turn of the century.

The transcontinental railroad was not completed until 1885. It created need for immigrant settlement and resulting pressures on urbanization and rural development. Government subsidies for private industries to build expensive railways gave certain people the opportunity to get rich quickly, profiteer in land, engage in political corruption and obtain special privileges. The telephone was in use by 1882.

Challenges to Canadian Independence from the United States were present. British treatment of the Colonies was the basis for the formation of the new Dominion in 1867. Debates on tariffs and free trade seemed endless.

Loyalty to Britain was fierce. Arguments for one flag, one language and one school were balanced against the demands of Quebec for their own language, culture and laws. It was not unusual for Orangemen and Catholics to fight in the streets with riots sometimes causing death.

There were wars and rebellions. Economic depressions and boom times could not be managed. Income Tax was not introduced until 1917. Epidemics were frequent. Social Service and Income Maintenance were a family responsibility, and hence there was extreme poverty for many.

Toronto was known as the city of churches. You could be arrested for playing games on Sunday.

It was within this setting that J. Ross Robertson, lived, fought the issues of the day through his press, carried out his philanthropic work and promoted the cause of freemasonry.

HIS LIFE

J.R.R.'s father emigrated to Montreal in 1832. A year later he moved to York and was employed in an importing business. In the Rebellion of Upper Canada he served under the Queen as a loyal British Subject. He

opened his dry goods business and married his childhood sweetheart from Scotland. Four sons were born of this union. Two moved to England in their adult life and died there. One worked with his father and J.R.R. became a respected and prominent citizen of Toronto and the most widely known Freemason in Ontario and the world at that time.

Very early in life J.R.R. showed interest in old buildings, history and sports which were evident from his writings. When attending Upper Canada College he started the first student newspaper which is still published to-day called "The College Times". As a school boy he published "Boys Times" and "Young Canada". He left Grammar School for work in 1860. This began a career of journalism, publishing and printing.

He worked as a reporter, and published one of the first Railroad and Steamship Guides in Canada. He worked for the "Leader". He published the first sports newspaper, "Sporting Life" and the "The Grumbler". J.R.R. was also a reporter for the "Globe" until he went into partnership and established the "Daily Telegraph", the first evening paper in Toronto in 1864.

J.R.R. married Maria Louisa Gillbee in 1871 and they had three children. A year after he married he became unemployed when the Daily Telegraph went bankrupt. He went to work again for George Brown, owner of the Globe, as a London, England reporter. He was very unhappy and quit after three years service. He returned to Toronto,

financially broke, with his wife and first son who had been born in England. While he was broke at 30, he would be a wealthy man before he was 40.

He went to work for "The Nation", the owner of which was Goldwin Smith, a wealthy business man, who lived at the Grange in Toronto. In this capacity he was assigned the job of covering the Louis Rebellion and as a result became one of the prisoners but was released unhurt.

With a loan of \$10,000 from his boss, he started publishing "The Evening Telegram" which, with classified advertising on the front page, was a successful financial adventure from the first issue on April 18, 1876.

The Evening Telegram, according to J.R.R. was to be a newspaper for the "masses". In his own words, it was a "newspaper not an organ" and there was "no patron but the public". The purpose of a newspaper was "to comment with judicial impartiality upon the leading questions and events of the day", to vigorously uphold what it knows to be for the public good; and to denounce what it knows to be the reverse... a journal which is merely an organ of a party or a clique is subject to no such conditions as those we have specified." (1)

1. "The paper tyrant" by Ron Poulton.

His financial success was not all due to the Telegram. He began publishing 'Robertsons Library Series' in which were printed about 2,000,000 cheap paperback books for which the American authors never received any royalties. This was clearly an attempt to get into the book publishing business. The pirate publishing operated for nearly two decades taking advantage of the loopholes in the Imperial Copyright Act of England 1842. To achieve his goals he did what was legal but some would say not moral. However, it was J.R.R. who finally forced the Canadian Parliament to clarify copyright laws, thereby ending the piracy. This was when he served as a member of Parliament in 1896 - 1900 and was president of the Copyright Association.

Within a short period of three years of starting the Telegram J.R.R. was able to build a new head office on the Southwest corner of King and Bay, modernize his printing equipment to print up to 10,800 newspapers per hour, moved into an office "unmatched on the continent" and build a new mansion home at 291 Sherbourne. He would stay in this home until his death even though the area deteriorated and his neighbours moved north to the more fashionable suburbs. This home is now a shelter for battered women and its appearance is basically the same. In 1972 the Ontario Ministry of Culture placed an historical plaque on the property. I believe that this is the only provincial government plaque which mentions Freemasons. It reads as follows:

"John Ross Robertson 1841 - 1918 - Publisher and philanthropist, John Ross Robertson lived in this house 1881 - 1918. He was born in Toronto and while at Upper Canada College he started the College Times, the first school newspaper in Canada. He became city editor of the Globe in 1865 and the following year with James B. Cook established The Daily Telegraph, published until 1872. Four years later Robertson founded The Evening Telegram which quickly became one of Toronto's leading newspapers. Financial success enabled him to make contributions to the building and operation of the Hospital for Sick Children and to gratify his life long interest in history. He assembled an invaluable historical and pictorial collection and published such notable works as "Landmarks of Toronto" and "History of Freemasonry in Canada".

By way of comment -- I am hopeful that Heritage Lodge will someday assume a role to place plaques for our Masonic Heritage places, events and persons. This remains a void in our activities and if the government historical agencies do not want to recognize Freemasonry, then we should.

His eminence as a publisher was firmly established and his financial status was now secure but tragedy would soon hit and it is from this point that his life and activities change drastically.

About the time of his move to his new home on Sherbourne Street his daughter and niece died of Diphtheria on the same day and both

were buried at the family plot in the Necropolis cemetery in the same funeral.

The death of the two girls was to have a profound effect on J.R.R. Numerous people say that this accounts for his motivation and drive in his work and philanthropy with the Hospital for Sick Children (H.S.C.)

It was five years after the death of his daughter when J.R.R. was on one of his 40 trips overseas (By way of interest, I estimate that he would have spent almost 2 years of his life on board ocean liners) that he received a telegram from his wife saying good-bye to him. She died from appendicitis in Montreal while on her way to meet her husband in England.

A year later he married Jessie Holland in 1887. She was a widow who lived next door and took an interest in him. His biographer said that "his first marriage was founded on love and the second on respect and loneliness" (2). She fell into a ready made family with two young boys aged 14 and 5 to care for. In his will, J.R.R. named her as a principle trustee to run the Telegram. This was unusual considering his chauvinistic ideas coupled with the fact that she had limited education. She lived until 1947, the Telegram was sold and as she was the last surviving heir the residue of the estate was turned over to the H.S.C. The Telegram ceased operating completely in 1971.

It is said that J.R.R. was somewhat disappointed in his two sons. His oldest son, the "dissolute and charming" Cully, outlived his father by only 23 days. Before J.R.R. died he knew his son would not live long but his father's legacy to him was a generous \$20,000 per year. It is interesting to note that J.R.R. did not like nicknames yet his eldest son Adam Sinclair was known primarily by his nickname "Cully".

Irving, his youngest son was a "disappointing scholar with a self defeating bent for pleasure" (3). He worked for the Telegram but did not have the capacity to perform higher than the office manager. He died in 1932.

J.R.R.'s inability to show affection seems to be reflected through his children. His constant travelling, his business interests and involvement with many organizations obviously gave him little time to be with his children. They never achieved any degree of prominence in life, or contributed significantly to community life or followed in their father's footsteps as prominent Freemasons.

J.R.R. was buried in the Necropolis overlooking the Don Valley where he fished, hunted, and played as a child. All the markings for his whole family are on his tombstone even his brothers who were buried in England. He directed that "his funeral be strictly private, absolutely plain, simple and inexpensive. Even its time was not to be mentioned. A Masonic Memorial

3. Ibid

Service was held at 888 Yonge Street after his burial.

I will now end the stories about his personal life because there are too many others to mention in this paper. Adversity often leads to human greatness. Certainly from the death of his wife and second marriage he assumed only a managerial role in the Telegram. His editor, John R. Robinson (nicknamed Black Jack) was well trusted but still nothing happened in the newspaper office without J.R.R. knowing about it. His office was used for all the meetings on his private interests. He would explain that one end of his desk was for hockey and the other for the H.S.C, and this would beg the question; what about his work with the Telegram. And he replied that it was done on the underside of his desk.

HIS PERSONALITY

His biographer asks "when all was said and done who really knew J.R.R.". He was an enigma, a conundrum. He was "steeped in contradictions". His denominational ties were not tight because he attended the church that gave the most interesting lessons. He was a "pinchpenny" and a "phil-anthropist". He was an "opportunist". There was "no greys" in his life. He did his perverse best to "discourage affection". He never bothered to "mask his mood". He was "endlessly busy, restless, and preoccupied". He was a "dreamer and activist but insensitive to art".

He was a "compulsive collector". He was a "renegade to his own class". He "terrorized

the pompous and befriended his servants". He always went after small mercies for other persons while seeking no mercy himself".

The sheer "love of conflict in him was powered by a joy that can only be known to men who expect to win". He was destined for "trouble and triumph and collision with him was inevitable and monumental". He treasured the old while he pushed for the city to grow because progress was essential. He was "dynamic and unpredictable". His "good fortune that attended his efforts was the earning of his energy, enthusiasm and experience, reinforced by a persistence and resource that would admit no failure". Offices and honour "were offered him, many of which he did not accept". He welcomed responsibilities when he felt he could be of real service".(4)

There is no doubt that he was a great man and mason. Unlike most great men who have a singular drive for one purpose, J.R.R. had numerous objectives.

FRATERNAL ASSOCIATIONS

1. LOYAL ORANGE LODGE (L.O.L.)

J.R.R. entered the Loyal Orange Lodge of Temperance #301 in 1861, and transferred to Brunswick #404 where he was Corresponding Secretary for many years. He joined the Royal Black Perceptory #96 in 1864. He had many childhood memories of their parades. It is said he had a "zest for parades and

4. Ibid

regalia". This was probably only true for parades because he apparently marched in 45 July 12 parades. But there are very few pictures of him in Masonic regalia. It is a credit to John Ross Robertson Lodge that they had a portrait painted of him with full regalia to commemorate the 125th Anniversary of Grand Lodge in 1980.

The recent history on the Orange Order has few references to J.R.R. and although he assumed no high office, it is my opinion that J.R.R. was one of their key strategists. He would make this his contribution to the Orange Order. He certainly was not attracted to their religious fixation.

In 1942 the L.O.L. presented an illustrated scroll to the Telegram for their support of the World War II effort. In accepting this his nephew Douglas S. Robertson said "J.R.R. was never lukewarm to any of his manifold interests" (5). The cause of the Orange Order was no exception. He went into it with all his might and enthusiasm.

2. FREEMASONRY

J.R.R. was elected to the most senior office in the Craft and three concordant bodies of Freemasonry. From my research on J.R.R. I have come to appreciate his great love of the Craft, his duty to the Craft, and his emphasis on responsible leadership in the Craft.

5. The Telegram, May 23, 1942.

I am indebted to the late Bros. John E. Taylor and P.G. Hills for the details of his Masonic affiliations. The wide spread displacement of Masonic records make it virtually impossible to verify dates, membership and offices held. It also was characteristic of him to play down his personal details and involvement in all his activities. As an example, in his 'Robertson's Landmarks', he lists the baptism of his brothers and sister, but does not give his own.

I agree with his biographer, when he states that J.R.R. believed that "membership was nothing without office". His writings are full of the sensitive manner in which he treated leadership and thought about leadership. J.R.R. said "Never take office, the duties of which you cannot discharge" and "It is pleasant and agreeable...(to) return home clothed with imposing regalia which is the emblem of authority but to accept office is not in accordance with the morality of Masonry." and "The simple consciousness of faithfulness in office is prized by me more than any external testimony" (6).

We all know of his D.D.G.M. reports which were often critical of lodges with poor leadership. Few would have the courage or conviction to report in his style to-day. His frustration and intolerance for the lack of conviction about a high standard of leadership is expressed eloquently in the following. "It is just possible that I take

Masonic life too seriously, but I feel as one who has a deep interest in the work that unless Grand Chapter is more rigid in its requirements from those selected for office it is a waste of time for a Grand Z to travel miles to kindle fires out of embers that have almost ceased to smoulder and view ruins which human skill cannot rebuild" (7).

It was his practice as a Grand Master in any fraternal body to visit all their chapters and lodges throughout Ontario. I hesitate to try to estimate the numbers visited and miles travelled. One story illustrates his determination. Because of severe weather he was pulled across Rice Lake on a sleigh so that he could attend a lodge meeting.

His reasons for meeting with masons in their local communities relates primarily to his type of leadership and his love for the Craft. It is expressed by him in an address to the Scottish Rite which is quoted from his 'Talks with Craftsmen'.

"I have not been exactly in pursuit of pleasure, and yet I do not feel my journeyings either as a hardship or even an irksome obligation. Rightly or wrongly I consider it as not only a duty but a privilege to go abroad amongst the lodges, so that I might be able to speak with authority that alone can come from personal acquaintance with the Craft in their homes in their own lodge rooms". and "...I do not look upon the office of Grand

Master as one of cold and icy dignity. My brethren of this Rite, there is no dignity either in Masonry or in any walk of life but the dignity of usefulness and the virtues of Masonry are not to be found in its majestic creeds, but in the deeds which are the ripened fruit of the eternal principles upon which the institution is founded."

His offices in the Craft were as follows:

FREEMASONRY

<i>Initiated Passed and Raised - King Solomon's #22 G.R.C.</i>	1867
<i>W. Master - Mimico #369 G.R.C.</i>	1880
<i>Grand Steward</i>	1880
<i>W. Master - King Solomon #22</i>	1881

Other Lodge Memberships:

Niagara #2 G.R.C., St. Andrews #16 G.R.C., Zetland #326 G.R.C., Mimico #369 G.R.C., Zeta #410 G.R.C., Alpha #384 G.R.C., Honourary Member of Chapel Lodge #1. and member of Fortrose Lodge #108, S.C., Corresponding member of Quator Lodge #2076 U.G. of E. and elected full member.

<i>Committee on Condition of Masonry</i>	1882
<i>Grand Senior Warden</i>	1882
<i>D.D.G.M. 11 District Toronto</i>	1886
<i>Grand Master of the Grand Lodge of Canada</i>	1890/91
<i>Representative for Grand Lodge of England</i>	1891
<i>Grand Historian</i>	1902
<i>Honourary Past Grand Junior Warden U.G. of E.</i>	1902

ROYAL ARCH MASONS OF ONTARIO

<i>First Principal of King Solomon's Chapter #8</i>	
<i>Grand Superintendent of Toronto</i>	1881
<i>Grand Z</i>	1905\06
<i>Representative for Grand Chapter of New York</i>	1905
<i>Member of Executive Committee and Chairman of the Condition of Capitular Masonry.</i>	

7. Grand Chapter of Canada Proceedings, 1895 pp 25-26.

KNIGHTS TEMPLARS OF CANADA

Odo St. Amond Perceptory #17	1876
Provincial Grand Prior	1882
Grand Pursuivant of Sovereign Grand Priory of Canada	1883
Chairman of the Committee on the Conditions of the Order of the Temple in the Sovereign Great Priory of Canada	

CRYPTIC RITE

Adoniram Council #2 Royal and Select Masters	1875
Thrice Illustrious Master	1876
Grand Steward	1876
Treasurer	1879/80
Grand Lecturer	1881
Grand Master	1882/85
Grand Recorder	1986/87

SCOTTISH RITE

Honourary Inspector General 33 °Deg	1903
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HONOURS

SPORTS

J.R.R. was inducted into the International Hockey Hall of Fame in 1947 for his contribution in building the Ontario Hockey Association (OHA). The OHA began in 1890 and he was the sixth president and held the position for six years 1899 - 1906. In 1907 the OHA passed the following resolution. "That in view of the invaluable service to the association and the game of hockey by Mr. J. Ross Robertson he be elected a life member of the association and the executive." His biographer says that J.R.R. travelled with the Toronto Team, which he founded and called the Simcoes, muffled in a fur lined coat to watch most of their games. He arranged for scores to be trans-

mitted to home bound fans by blasts from the whistle of the Toronto Street Railway Co.'s Steam generating plant. Doleful toots denoted defeats.

His posthumous induction award into the International Hockey Hall of Fame read as follows:

"Though never a player, Robertson looked upon hockey as the sport that most typified Canada and Canadian youth. For this reason, he became actively involved in the sport and in 1898 he began a six-year term as president of the OHA. The same year, he donated three trophies for annual competition, designating one each to be awarded the champions of senior, intermediate and junior divisions. Supporting his benevolence, in his first speech to the OHA, Robertson stated: "A manly nation is always fond of manly sports. We want our boys to be strong, vigorous and self-reliant and must encourage athletics. Sport should be pursued for its own sake" (8).

He donated three cups for Hockey Competition. These were for Senior, Intermediate, and Junior competition. They were made by eminent British Silversmiths from special patterns. They are still presented to-day. The Allan Cup series has the senior and intermediate awards but has not been

8. International Hockey Hall of Fame, Kingston, 1947.

presented for two years because it appears that the cost of hockey is discouraging the formation of teams. The Junior Cup in Double A Series was won by Peterborough last year.

SENATORSHIP AND KNIGHTHOOD

In early 1917 Prime Minister Borden offered him an appointment to the Senate of Canada and a knighthood for which he politely refused. Borden said he was the only man in Canada who ever declined a senatorship and a knighthood on the same day. This was so unusual that the press had a field day on the subject, and the Canadian Press eventually printed a pamphlet quoting all the newspaper comment. J.R.R. Claimed that a "newspaperman must be free, never accept favours, say what he thought, be independent and fear no one. If he accepted the appointments it is obvious that he believed he would sacrifice his integrity.

JOHN ROSS ROBERTSON PUBLIC SCHOOL

Immediately following his death, the Toronto Board of Education decided to name a school after him. The Board Minutes of July 13, 1918 read:

"Board decided that one of the new schools to be built in the northern section of the city be named John Ross Robertson School in loving respect to perpetuate the memory of late J.R.R. (p.p. 163-164 Toronto Board of Education)"

Each year until about 1942 the children of the School were taken to his grave where a memorial service was held. As long as the school bears his name he will be remembered in the minds of children as they celebrate successive anniversaries. I think this would have pleased J.R.R. very much.

This is not masonry but it is the community honouring a man who was a mason. Few masons are continuously remembered by children or even adults as J.R.R. is in this school.

JOHN ROSS ROBERTSON LODGES

Fraternal organizations would also enshrine his name following his death. The Loyal Orange Order Lodge had John Ross Robertson L.O.L. 2971 and the Grand Lodge of Canada of Ancient Free and Accepted Mason has John Ross Lodge #545.

HIS LEGACY

HOSPITAL FOR SICK CHILDREN (H.S.C.)

In 1875 Toronto was a very unhealthy city in which to live. There was poverty and overcrowding. Garbage rotted in the streets. People kept horses, cows, pigs and chickens on their city lots. Water was not purified. Milk was not pasteurized and millions of flies infested the barns, outhouses and kitchens. (The population of Toronto was 68,000 and Bloor Street was the northern border of the city.)

There were few hospitals for children in the world. It was the thinking at the time that children could be best cared for at home with their mothers. When Mrs. Elizabeth McMaster opened a hospital in a small house on a street close to the present H.S.C. with cots for children, there was no rush to fill them due to this attitude.

Masonic writers frequently attribute J.R.R. as the founder of the Hospital but he was not. His name is first mentioned in 1883 in the minutes of the Ladies Committee.

Mrs. McMaster was very aggressive and had tremendous drive. She learned very early that the children's hospital service had to be publicized and public appeals for money were essential. Donors paid for cots which meant being responsible for a child's maintenance for a year. Prayer was liberally used for the treatment of children and for solutions for paying the accumulated debts and maintenance problems.

J.R.R.'s wife was a volunteer at the hospital and she prevailed upon him after the death of their daughter to assist them with his business experience.

He immersed himself in this philanthropic endeavour probably believing that if there had been better treatment, his daughter could have survived. He would give many things to the city, including paintings and even an ambulance imported from England (1888), but his greatest monument left to the community is the H.S.C.

During his 35 year involvement in every phase of hospital administration he donated at least \$500,000 to the hospital.

The residue of his estate, nearly 10 million dollars, went to the hospital in 1954, the revenue from which can only be used for hospital maintenance. This perpetual benefit to date has probably realized about 15 million dollars.

His first donation in 1883 was the Lakeside Childrens Home built near Hanlans Point on the Toronto Islands. Fresh air was believed to be an effective means of treatment. The convalescent hospital on the island was to be a place "where the little ones so long prisoners of their rooms and beds could lie on a broad veranda breathing the delightful breezes of the lake, watching the boats go by while we watched the long vanished roses returning to their cheeks"... (9). This form of treatment was abandoned about 1928 and from my estimate, J.R.R. donated five such facilities.

He described the condition of his gift in 1883 as follows: "Admission to the Hospital for Sick Children on Elizabeth Street as well as the Convalescent Home on the Island should be forever open to the children of masons belonging to the Grand Lodge of Canada, that the name of the donor should not be made public, that the donation should be known as a gift from a Master Mason, that the city corporation

9. Annual Report of the Hospital for Sick Children, 1984.

should grant a site for the building on the Island".

J.R.R. did involve all masons for the benefit of free treatment for their children. The 1893 annual report listed the Lodges and the money they gave which amounted to \$980.00. The 'Masonic Sun' in 1897 reported the hospital had a ward called the "Masonic Ward" with seven cots paid for by Masonic groups and individuals. One was called the Grand Lodge of Canada Cot.

When the building on College Street was being built, J.R.R. suggested that M.W. Bro. R. W. Walkam of Kingston, Grand Master of Ontario lay the cornerstone. The Ladies Committee did not agree and on September 6, 1889 the mayor did the job. Sir John A. McDonald presided over the proceedings. J.R.R. did not attend.

The building was officially opened May 6, 1892. The architects were Darling & Curry. Although J.R.R. had already donated a memorial stained glass window in honour of his wife and daughter, he built a Nurses Residence in 1907 as another memorial to them. He also introduced the first pasteurized milk processing unit in 1907 for use by the hospital and the community.

Having served on the board since 1885 he was appointed chairman of the trustees in 1891; needless to say, the authority of the Ladies Committee would be curtailed. He served as chairman until his death. His last cheque in the amount of \$111,000 was

issued a week before he died to make the hospital debt free.

The H.S.C. is no longer a significant charity of the Masons of Ontario who donated to it for many years as recorded in the Annual Reports of the H.S.C. He started it for us but we did not follow through. The reasons could be the subject of another paper in itself. I suspect, though, that there was no J.R.R. around to remind the masons of their charitable responsibility. I believe that no story on J.R.R. is complete without inclusion of his tremendous masonic charitable work for the H.S.C.

JOHN ROSS ROBERTSON HISTORICAL COLLECTION

I find it most interesting, that for all the time J.R.R. spent in Museums, Libraries and Archives in England, Europe and United States, he disapproved so adamantly of a newspaper library in his own business. A library was not in operation in the Telegram until after his death. At the dissolution of the Telegram the clippings went to the Toronto Sun and the pictures to York University.

He knew better than anyone else what the function, operation, and management of a library should be. We learn about this from his negotiation with the Toronto Public Library on the subject of his donations to them from 1910 until his death.

His collection consisted of lithographs, photographs, engravings, paintings, sketches of scenes, pictures of people, events, books, manuscripts, letters,

diaries etc. He wanted a new building to house the collection and the Library was hoping that he would pay for it. He had written and printed a 565 page index and guide to the collection. The significance of this collection is realized when probably no historical book on Canada can be written without reference to the Historical Collection. There seems to be no doubt that the Toronto Public Library is proud of the collection and has done incredibly well in maintaining J.R.R.'s conditions on the gift.

In 1910, from correspondence and referring to his gift he said "the condition I make is that the pictures be placed on exhibition in a room or rooms satisfactory to me -- they be cared for -- covered by insurance, catalogued and not for any reason whatever be lent to any person or persons or removed from the library -- and the collection be known as the J.Ross Robertson Collection" (10). At first he gave 558 paintings and at the official opening of the collection on January 29, 1912, J.R.R. said, "It has been a labour of love to gather up the fragments of pioneer history in the form of pictures that in point of time cover the period from the day the flag of Britain first waved over the ancient capital of Quebec to the days of about 30 years ago. In point of distance, these pictures illustrate the growth of communities from Newfoundland in the east to Vancouver in the west. I have had a

10. Letter to the Public Library Board from John Ross Robertson, May 12, 1910.

great deal of pleasure in accumulating these treasures that recall the early victories of our soldiers and the triumphs of our pioneers. I have still greater pleasure in parting with this collection, in putting it where it will do the most good in teaching the young and rising generation to recall the days of Old (11). By 1914 he had given 1900 pictures. The total donations is upwards of 5,000. 3600 people had visited the public display in 1913.

By 1916 he wanted to give his maps with these conditions.

"Proper cases should be provided with Lock & Key.

No maps or plans be loaned.

Inspections of these by applicants should be made in the presence of an official.

If sketches or tracings are done, they should be done in a room where the cases are in the presence of an official."

The board committed itself to all his conditions. They remain in effect to-day. The collection is in the Baldwin Room and a Librarian is present.

MASONIC HISTORICAL LIBRARY COLLECTION

The estimates of his masonic books range from 1,000 to 3,000. There is no

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

information available to me that he negotiated giving his collection to the Toronto Public Library before his death as he did with the historical collection. There was no catalogue made of the masonic collection. His will was very specific in that he wanted the collection to be held for reference only. It reads as follows:

"All my Masonic library, which comprises about one thousand volumes and manuscripts, to be placed in a section of the Reference Department of the said Library, with the Masonic volumes given some years ago to the Toronto Public Library Board by the Masonic Hall Board of Trustees of the Temple Building, the same to be catalogued and the catalogue to be printed within one year from the date of the delivery thereof to the Public Library, and if the said catalogue shall not be made and printed within the said year I bequeath the said Masonic Library to the Secretary of the Grand Lodge of Ancient Free and Accepted Masons of Canada for the use of the Craft."

The one year deadline gave the Library an ideal opportunity to refuse the collection because of their already cramped facilities. The minutes of the Library Board Finance Committee dated October 7, 1919 read as follows:

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

"One year has now passed. We have not got all the books yet, and therefore could not have made out the catalogue in its entirety. On the other hand, since the Masonic Order has a new large Temple in Toronto, and to it naturally would go members of the Craft who wish for historical information it seemed to me as Chief Librarian of the Public Library that it would be wiser for us to hand over to the Masonic Order our rights in these books. We have a fairly large collection of books on Masonry in the Library at the present time for which there is practically no demand. It is altogether likely that at the Temple people would be much more interested in these books. I have had discussion with Mr. Chadwick on the matter and he seems to think that this is a reasonable way of looking at it. I would like, however, to have authorization from the Public Library Board to the effect that the Chief Librarian could take this matter up with Mr. Chadwick and Mr. Malone as representing the Masonic Order."

The result of this, of course was the motion of October 15, 1919 in the same committee which reads as follows:

"Moved by Sir Glenholme Falconbridge,
Seconded by Mr. Lee,-----and
Resolved, That the Masonic Library

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

mentioned in the will of the late John Ross Robertson be handed over to the Grand Master of the Grand Lodge of Free and Accepted Masons of Ontario for the use of the Craft."

Fourteen years had passed before the Masons of Ontario realized what they had indirectly inherited from the John Ross Robertson Estate, at which time a decision was made to start a circulating library and N.W.S. Haydon was appointed the first librarian.

Comments in the Grand Lodge Proceedings of 1934 indicate that John Ross Robertson preferred a reference library for research purposes and would have adamantly opposed a circulation policy. However, even though John Ross Robertson books were never put on the circulation list, a large number were lost over the years.

The Toronto Public Library, on the other hand, has rigidly maintain the reference aspect of their historical collection and all the circulars, pamphlets and papers which were given to them by John Ross Robertson are well preserved.

In recent years the major portion of the Grand Lodge Library has been moved from Toronto to Hamilton. About 600 books are in Hamilton and the books purchased or donated when the Grand Lodge library was at 888 Yonge Street remain in Toronto. The library

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

in Toronto is still operated by volunteers with little or no librarian skills. It is not open in the summer and the budget is small. The manuscripts are in desperate need of preservation. They are not handled with proper procedure for the preservation of rare books and manuscripts.

Again, we in Heritage Lodge have a responsibility to know where we want to go in establishing a library. At least this should include a good strong Grand Lodge Library with minimal professional standards and a budget large enough to renew the collection.

Brethren, this lodge exists to be concerned with these issues. Let us try to preserve what little we have left of J.R.R.'s Masonic Historical Collection. We have to be tolerant of low utilization rates by Masons; this is a characteristic of all masonic libraries.

HISTORICAL PUBLICATIONS

I believe that J.R.R. was an authentic historian. He researched and presented his findings. Like all historians, his analysis of conclusions may not always be conclusive or easily understood in relation to his findings.

In John Hamill's article on 'Masonic History and Historians' in volume 99 of the Quator Coronati Lodge 2076 proceedings, he

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

mentions that the founders of the lodge coined the phrase "authentic or scientific" school. J.R.R. was definitely a member of this school because of his association with the early masonic historians who were founders of the lodge. He was most certainly not in the non authentic school of "esoteric, the mystical, the symbolist and the romantic" which are the other categories Hamill mentions.

Probably the most significant indication of the value and importance of his historical contribution is that the Royal Society of Canada founded in 1882, made J.R.R. a Fellow of their Society in 1914 for his writing and literary skills contained in his 'Diary of Mrs. Simcoe' and 'Robertson's Landmarks of Toronto' (six volumes).

The following is a list of some of his Masonic publications and pamphlets which I have been able to locate:

1. Symbolism
2. Three Lectures on Symbolism
3. Lectures on Symbolism - Mark Master

The above three have no date or publisher and are in the possession of Bro. Norman Gordon.

4. Address on Voting at Grand Lodge given to Past Masters Association of the Toronto District in the Temple Buildi-

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

- ng, November 28, 1908. In the possession of the U.G.L. of E Library.
5. By-Laws and History of King Solomon's Lodge A.F. A.M. #22 GRC, Toronto, Ont, 1896, M.W.Bro. David Spry 1845-1867, M.W. Bro . J. Ross Robertson 1868-96.

MASONIC BOOKS

Robertson, J.Ross, - The History of Freemasonry in Canada, The Hunter, Rose Co. Ltd., Publishers, Toronto, 1899, Vols. 1 & 2.

Robertson, J.Ross, - History of the Cryptic Rite, Hunter, Rose & Co., Toronto, 1888.

Robertson, J.Ross, - The History of The Knights Templars of Canada, Hunter, Rose Co., Toronto, 1890.

Robertson, J.Ross, - Talks with Craftsmen, Hunter, Rose & Co., Toronto, 1890.

The two volumes on Freemasonry in Canada is his monument to Freemasonry. Few masons to-day realize the value of this book to our Grand Lodge and Canadian Freemasons. Two pamphlets on John Ross Robertson written by Bro. Morang of George N. Morang Ltd. dated 1901 are of considerable interest to understanding the background of the two volume history on Freemasonry in Canada.

The pamphlets were published to market Volume I and II of J.R.R.'s History of Freemasonry in Canada. It would appear from this that the sale of the 2000 volumes was

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

not an immediate success. The pamphlets "Hunting for Manuscripts" and "Hunting for Pictures" are verbatim interviews of J.R.R.'s diligent and thorough search with anecdotes on his research experiences. By his own estimate, he says it took 16 years, but adds "truth not time was the essence of the contract. I wanted facts, all capable of proof by documentary evidence - not filmy tradition, and therefore the time occupied would run into years." Other observations are that he travelled 22,000 miles and spent about \$18,000 (Masonic Sun 1897). Three quarters of the 500 engravings in the two volumes are from original documents and he read over 33,000 pages of Masonic Manuscripts to publish 2175 pages. Hard cover copies sold at \$6.50 per set and soft cover sold for \$4.50. At these prices J.R.R. certainly did not recover his original investment.

He admits to having 10,000 Canadian pictures and portraits of which about 2,000 are connected with freemasonry. A review of the Grand Lodge Library collection indicates that we have about 200 pictures in Scrapbooks L & M. In the J.R.R. historical collections it is estimated that there are another 100 masonic pictures. Scrapbooks D, E, F, G, & H are missing from both collections. Is it possible that these have been lost from our Grand Lodge collection?

The significance of pictures in his historical writings are expressed in his

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

own words. "pictures fix in the memory much that might without them pass into oblivion".

In the advertisement at the back of the pamphlets mentioned above is a quote from Robert F. Gould, author of the General History of Freemasonry,

"The work is in the highest degree satisfactory, nor could the Masonic History of England's most important colony have been presented in clearer or more picturesque form.

The book is a library in itself, a model of diction and arrangement, and a striking example of originality and power.... There is no doubt whatever of the position it will occupy for all time in the literature of the craft".

Bro. Wm. James Hugham says in the introduction to Volume I of the History of Freemasonry in Canada.

"In the first place, this History has no equal of the class either as respects its magnitude, its originality, its interest and attractiveness, its literary skill, or its conspicuous success...

I cordially bear my testimony to the accuracy of Bro. Robertson's able and concise digest of the early history of

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

the Craft, and feel assured it will be much appreciated by brethren in Canada, who consult the first Volume for Masonic information beyond the confines of their own Grand Lodge, and so by others in the several Provinces of that widespread and prosperous Dominion....

There is not another such Treatise that so concisely explains all the Geographical or Territorial characteristics of British North America in relation to the origin and spread of the Fraternity, and from a numismatical standpoint the third Chapter is of considerable utility: all the mysteries of Colonial Currency being clearly described and explained by a master-hand. Heraldry has also been ably treated from a Masonic point of view, the numerous explanations and illustrations relating thereto adding much to the instructive and useful character of the Work".

It is not my intention to comment on the histories of the Knights Templar and the Cryptic Rite because reviews of these are equal to the History of Freemasonry in Canada. "Talks with Craftsmen (1890)" was published with a view to raising funds for the Hospital for Sick Children. It cost \$2.00 and there may have been two editions. The book contains copies of his own writings and speeches or excerpts from both.

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

He called them "unpretentious jottings". He wanted the book to be an inspiration to Masons who purchased it. The following is an example of his sentiments.

"Thoughts like seeds of golden grain, have germs of life within. May I, therefore, hope that what I have pencilled in moments of leisure snatched from the crowded hours of an active business life, will be appreciated by all who possess love for Craft work, who desire to see it prosper, and who never falter in the honest effort to keep our brotherhood pure free from those who enter our fold for revenue only, our primal object being to live our life out on the lines laid down at the altar, and avoid the dangers that await the Craft as it progresses on a pathway that leads ever onward and upward."

In these publications we have heritage worth preserving.

Fred Branscombe, Malcolm Montgomery and Balfour Le Gresley have proposed this year that the Lodge should begin a project to republish his histories. While the practicality of this has not been explored or accepted as a Lodge priority, I think it should be considered.

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

KING SOLOMON'S PLOT

A 1940 pamphlet by the Masonic Board of Relief describes the story of this monument which is in the Mount Pleasant Cemetery, Toronto and is called The King Solomon Plot.

In 1883 J.R.R. purchased the lot and the condition of his donation was "that he is desirous of providing a burial ground for the interment of such poor and indigent Masons legally and lawfully admitted members of the order known as A.F. & A.M.'s as may die without having provided for their interment or whose interment it may be desired by the proper representatives of the Masonic Order". The Masonic Board of Relief, subsequently the Masonic Service Guild and in January 1990 will become The Masonic Service Guild and Bureau have the responsibility of managing this plot for Royal Arch, Royal & Select Master, Perceptory of Knights Templar and Ancient and Accepted Scottish Rite Masons who may be buried there.

In recent time the Masonic Service Guild has held an annual remembrance service at the cemetery plot. This is in my opinion one of the more significant heritage programs but unfortunately it is under advertised and not too well attended.

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

The Guild reserves burial spaces here for only "poor and indigent Masons for whom no provision has been made".

In the present day the Guild needs to look at J.R.R.'s second request, "or whose interment it may be desired by the proper representatives of the Masonic Order". The last Mason buried there was in 1984. There are numerous spaces left for conventional burial and the modern trend to cremation makes the plot available for unlimited burials.

Indigent burial is not a popular concept to-day. Many fraternal societies have changed their policy in this regard. Poverty is not as severe now as it was in J.R.R.'s times. I believe there are many masons who would request burial if the Guild trustees would modernize their concept. It is my opinion that there is nothing legally or morally incorrect with such a change.

The King Solomon's Plot did not get a Grave Marker until June 24, 1893. Funds were raised through the Past Masters Association of Toronto. The unveiling of the monument was another spectacular community event. The 1893 proceedings of Grand Lodge describes the event:

The ceremony took place on Saturday, June 24th, the festival of St. John the Baptist, and was distinguished by

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

probably the largest out-door Craft demonstration ever witnessed in Toronto. The attire of the brethren was a noticeable feature, all being garbed in dark clothing, wearing white gloves and blue lodge aprons, while not a baker's dozen out of nearly eight hundred were without the conventional black silk hat. In rear of the procession, which was piloted by the regimental band of the Queen's Own Rifles, walked the past and present Grand Lodge Officers in full regalia. Some four thousand citizens had assembled at the cemetery by the time the special trains from the city had conveyed the brethren to their destination, but admirable order was observed.

The monument, which is 28 feet high, is a column of polished granite, surmounted by a globe, on which are raised, in gold, the square and compasses.

On the pedestal is the inscription:

"Erected to the dead of the Craft
by the Freemasons of Toronto"

The plinth bears the record that the plot was presented in 1883 by M.W. Bro. Robertson.

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

The demonstration and ceremony were carried out with a promptitude and final success that invariably characterize the united action of the Toronto brethren, and that they created a favourable impression upon the outer world, goes without saying.

Celebrations of the kind just described is the way in which we should celebrate a Masonic Heritage event. If it is not done properly it is really a non event for Masons.

MASONIC TEMPLE FOR TORONTO

J.R.R.'s involvement in documenting and working for the development of lodge buildings was indeed monumental. His historical interest in documenting through visual means the masonic buildings where lodges met contributes to our architectural heritage in Freemasonry and the community. As far back as 1884 a book called 'Toronto Past and Present' lists John Ross Robertson as the President of the Toronto Street Hall Masonic Trust and the Victoria Street Hall Masonic Trust. We know that he served on the Masonic Hall Trust for at least 25 years and was Chairman for 5 years.

The Masonic Temple Corporation was formed on November 23, 1912. A small lodge building with commercial involvement was originally proposed to be built on Spadina Road. This was about 1910. There was a

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

great deal of interest in a new temple because all the lodges were renting unsuitable accommodation. This was especially true at the Temple Building on Bay street, Gloucester Building on Yonge Street, and the Toronto Street, Masonic Building. J.R.R. and the masons of the day were seeking a single purpose building for Freemasonry. A concept which we are now seeing as not being too practical.

The Temple Corporations held a competition to construct a modern Masonic Home to be built on Spadina Road. The prize design was submitted and accepted from H. P. Knowles of New York.

The objective as detailed in a 1914 prospectus was to obtain a Masonic Home dedicated solely to Freemasonry. "When one considers the financial and numerical strength of the Craft in the City of Toronto, the want of a suitable Masonic home will be matter of reproach to the enterprise of the brethren in the City. There is no city in the United States of anything like the size and importance of the capital city of the Province of Ontario which has not a suitable building erected for and devoted to the uses of the Masonic fraternity, and the opportunity is now presented for the brethren of Toronto to be equally well accommodated at an early date. Our new home, as herein designed, would meet not only the immediate needs of the Craft at the present time but is designed

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

upon a scale which will amply justify the loyalty and enthusiasm of the members of the Craft wherever located."

By 1916 a new group of Directors issued another prospectus proposing a third building for the present Davenport property, which was a second property owned by the Masonic Temple Corporation. A decision at a meeting of October 19, 1916 gave up the Spadina property and the award winning design. This was probably due to the cost and the event of the war. According to Ted Burton, we really do not know the real reason. The Davenport lot had been bought by B. Allen and in 1906 transferred to Ashlar Lodge #246 who were promoting the smaller building with commercial involvement.

The Davenport building was very similar in plan to the building which won the award but was not accepted. J.R.R. was not necessarily a principle donator to the new Temple but he most certainly gave his support to the cause. On his death, the Telegram held only 130 shares in the Masonic Temple Corporation.

According to the Telegram, at the Corner Laying Ceremony on October 17, 1917, J.R.R. showed his devotion to the property by saying, "Whatever I have done was done because I wanted to see the Craft in a home of its own. I want to say that from my heart that this is the happiest day of my

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

own Masonic life. . . . The Masons of Toronto ceased to be tenants and became proprietors."

The planning leading up to building the largest Masonic Temple in Canada was the result of a co-operative effort by the Toronto Masons. Today, however, there is a debt of 1.2 million dollars on the building and a new energetic group is leading us into another phase. This building has stood as a symbol of the strength of the Masonic Order and it must continue to do so regardless of our trials and tribulations. The work ahead for us in reducing the debt is just another example of fulfilling our Masonic heritage.

J.R.R. died six months after the stone laying ceremony. It is said that he died for Freemasonry. Judge D.F. Macwatt P.G.M., said he had been very sick and he persisted in going out at night on the campaign to eliminate the \$73,000 debt on the Masonic Temple at 888 Yonge Street.

THE CENTENNIAL CELEBRATION

Every historian loves to celebrate an historical anniversary and J.R.R. was no exception to this rule. His favourite speech to Freemasons was "The History of the Craft in this Country during the Past Century". I am sure it had variations because it was given so many times.

11. Letter to the Public Library Board from John Ross Robertson, May 12, 1916.

In his two volume history of Freemasonry in Canada he outlines various significant dates:

- Proclamation to divide the Country into Upper and Lower Canada - December 26, 1791
- Proclamation to divide Lower Canada into electoral District -- July 16, 1792 and signed by William Jarvis
- William Jarvis appointed Provincial Grand Master of Upper Canada -- March 7, 1792 by Athol, Grand Lodge of England.

As Grand Master in 1891, J.R.R. in appointing a Centennial Committee said:

The incoming year brings with it the Centennial of the Craft in this jurisdiction. One hundred years ago the first Provincial Grand Lodge of Upper Canada opened in Niagara, Ontario, and at the same time the pioneer Craft Lodge of this city, "Rawdon, or the Lodge between the Lakes, No. 408, E.R." was at work within sight of this Grand East. I propose at this meeting appointing the committee ordered by Grand Lodge in 1889, to consider how this important event may be celebrated in a fitting manner (12).

In his second year as G.M. he commented again:

12. Grand Lodge Proceedings, 1891

One hundred years ago the first Craft Provincial Grand Lodge met at Niagara. It was known as the Provincial Grand Lodge of Upper Canada, and was warranted by the Ancient or Athol Grand Lodge of England, on the 7th March, 1792, with R.W. Bro. Wm. Jarvis as Provincial Grand Master. Acting on the recommendation of Grand Lodge at its last annual communication, I have appointed a committee to arrange the details of the celebration, so that the occasion may be appropriately observed. This committee will report to Grand Lodge at this communication, in order that they may be in a position to carry out the proposals made. Grand Lodge may feel assured that every effort will be made to make the commemoration one worthy of the Craft in this jurisdiction.

The Centennial Committee reported and the following is a quote from the 1892 proceedings.

The Committee on the celebration of the Centenary of Freemasonry in Upper Canada beg to report that they met in accordance with instructions from the Grand Master, and decided upon a celebration to be held in Toronto on October 2nd, 3rd and 4th, and that a careful estimate of the expenses shows that the sum of at least twelve hundred dollars would be required to carry out this programme in a manner befitting the dignity of Grand Lodge. They therefore ask Grand Lodge to subscribe \$1000 to the Guarantee Fund,

the unexpended balance, if any, to be returned to Grand Lodge.

It was moved by V.W. Bro. G.S. Ryerson, seconded by R.W. Bro. Wm. Roaf, That the Report of the Centennial Committee be received and adopted. The resolution was put to Grand Lodge, and declared lost (13).

Undaunted and undoubtedly very hurt J.R.R. dug in and with the Past Masters of Toronto held a church service to commemorate the centennial anniversary at the Metropolitan United Church on December 18, 1892 and on Dec. 27, 1892 held a Masonic banquet with ladies present. It was clearly (in my opinion) a non Grand Lodge event. The members wore centennial medals and a beautiful souvenir program was issued.

On the medal the Grand Lodge Crest is conspicuously absent. On one side it says "Centenary of Freemasonry Canada - Celebrated at Toronto December 27, 1892" and on the other is a floral wreath and in the centre a square and compass without a G and the ever present beaver on the top. It was said that the souvenir program would be of historic interest because it had photographs of the Lodge at the Old Fort York 1797, the Lodge in Market Lane occupied 1820 to 1848 and the then present Masonic Hall building on Toronto Street. I am not aware of any copy surviving today.

The 1893 proceedings of Grand Lodge give very apologetic comments on the event:

13. Grand Lodge Proceedings, 1892.

THE CENTENARY CELEBRATIONS

The centennial year of Masonry in Ontario is now a matter of history, and it is with pardonable pride that I now revert to the unalterable fact that to my brethren of the Queen City of the West belongs the distinguished honour of keeping green in the memory of the Craft the struggles and achievements of our Masonic pioneers, and commemorating their noble deeds in the celebration of the One Hundredth anniversary of the establishment of our cherished fraternity in this fair province. While we congratulate ourselves that Toronto conceived and carried out to a glorious issue the proper observation of a momentous event, the reflection that it was confined to Toronto occasions a sentiment of genuine sorrow, that the Craft at large was not a participant. The opportunity of making it a period of general rejoicing was missed, because of the prejudices of a popularity-seeking brother, who discerned nothing in the proposal beyond an excuse to afford the Toronto brethren a chance to "guzzle".

That such an argument prevailed in Grand Lodge must surely be a cause of lasting regret to the brethren at large, but while we can afford to forgive the fraternal peculiarities that prompted so uncharitable a sentiment, we feel confident that Grand Lodge will appreciate the action of the Toronto brethren, and applaud a

motive that was born in a spirit of patriotism, as well as of affection for our time-honoured Craft (14).

I have gone into considerable detail about the centennial programme because I wanted to illustrate several points.

Firstly, J.R.R. felt very strongly about this event. He had been planning it in his mind for some time. It was to be a big celebration; three days long. We in Heritage Lodge have a duty to recognize masonic historical anniversaries. This is one of our objectives when we were duly warranted. It is one way of preserving our past. So I ask brethren, what are we going to do in 1992.

Secondly, you will be interested to know that these two events (the Banquet and Church Service) occupied about 10 columns of Telegram newspaper print. When masons and their meetings stopped becoming news, because J.R.R. was no longer with us, we lost a great deal. Through the efforts of our Past Grand Master last year we may regain some of the prominence in the community. The lesson we should have learned is that Masonry can not survive in isolation from the community in which masons live. Masonry was in all phases of J.R.R.'s life and he always worked towards making freemasonry part of the community.

Thirdly, my perceptions of J.R.R. was that he looked to the future as much as he looked into the past. He built his business on keeping up with the times. He constantly
14. Grand Lodge Proceedings, 1893.

updated the Hospital. He frequently chastised members of the fraternity when he saw weaknesses or signs of decay. He certainly did not want us to forget the bicentennial celebration so he prepared a time capsule for us.

THE 1992 TIME CAPSULE

J.R.R. gave the masons a Time Capsule which will be opened in 1992. Freezing time through a time capsule is becoming a favourite activity to-day. There is a company which manufactures and sells plastic time capsules. Time capsules however, have been used since the beginning of time. Examples are Egyptian tombs, sealed statuettes, contents of corner stones etc. People want to leave something of themselves for the future and J.R.R. again was no exception.

His sensitivity for things that were historical and the importance of historical events made him think about the future. Preserving the past for the future as he did through his books is evidence of this type of thinking. His estate planning through appointment of trustees for the management of the Telegram and the final payment of his endowment to the Hospital for Sick Children are further projections of himself into the future.

The question for all time capsules is what to put in them and how to maintain the memory of them for future generations. J.R.R. decided that it would be placed in an envelope about 6 x 4 inches and placed in an institution that he personally

trusted and to which he was most endeared. This was the Toronto Public Library. It opened in March, 1889 for the purpose of loaning books free of charge to the public. To keep the memory of the Time Capsule alive, it is possible that he thought freemasons would always be involved in managing the Library as the first Chief Librarian was a Mason. He also requested and got a legal commitment for the Public Library to store the Time Capsule envelope and give it to the Grand Master in 1992.

The minutes of the Toronto Public Library Board, January 13, 1893, read as follows:

Your committee has received from Mr. J. R. Robertson for safe custody a small package to be opened on the 27th December 1993 (should be 1992) by the Grand Master of Freemasons in this Province or the District Deputy Grand Master of the Toronto Masonic District.

On the parcel is written:

The Grand Master of the Grand Lodge of Canada in the Province of Ontario

or

The District Deputy Grand Master of the Toronto District (the 11th - District Toronto)

This parcel is to be preserved in the public Library Toronto and opened by the

above on the 27th December 1992 at the celebration of the second centennial.

On the reverse side it reads:

"To be opened

27th December 1992

J.R. Robertson (signature)

Toronto, January 13, 1893

In accordance with the wishes of J.R.R. Esq. the Board of Management of the Toronto Public Library ordered the package to be deposited in the vault. My successor will oblige by strictly confirming to Mr. Robertsons instructions.

(Signed) James Bain,
Chief Librarian"

James Bain, Chief Librarian from 1883 - 1908 was, of course, an active Mason and is mentioned frequently in masonic reference of his time.

It certainly is a credit to the Toronto Public Library that the capsule has been kept by them at least up to 1980 when I personally verified that it was still in their safe keeping. Grand Lodge had no knowledge of its existence.

Credit for maintaining the memory of the Time Capsule must also go to W.Bro. Fred Mann, P.M. of Ashlar #247 who received a leather folder containing a picture of the capsule from Charles Robert Sanderson, Chief Librarian and W.M. of Ashlar Lodge #247 about 1939.

Charlie Sanderson might have thought the memory of it could be lost. In 1980 Fred Mann passed the responsibility for the memory of this to Paul Morgan, P.M. of Ashlar #247 in the same way he had received it forty years previously.

I speculate that with Grand Lodge turning down the decision to celebrate the 100th year anniversary, J.R.R. may have thought they would not be interested in keeping the document so he entrusted it to the Public Library.

We have not long to wait now to see what the envelope contains and I thought we may want to have some heritage fun tonight. For anyone wishing to guess what is in the envelope, I have provided cards and envelopes. Please put your Name, Lodge, and Masonic rank on the card with your prediction of what is contained in the time capsule envelope. We will open these envelopes in this Lodge after Grand Lodge opens the Time capsule in 1992. Could it be that J.R.R. has a secret to tell us, a welcome for us, a prediction. What was his motivation, I wonder?

I have told this story to emphasize the importance that J.R.R. placed on the celebration of 100 years and we in Heritage have a responsibility to recognize anniversaries as a way of maintaining the memory of historical events. The Bicentenary is a celebration for every Freemason, every Lodge and every Grand Lodge. So let us plan now to make it a good one.

MEMORABILIA

J.R.R. was not a collector of masonic jewels, aprons, memento's etc. It is said that what he had was kept in his office. It may also be said that what he had or kept in this line was of the best quality.

I found that his collection of chairs are the most interesting. He has about 11 of these and they had been put on public display at the Canadian National Exhibition in 1904. The one Chair which has the most interest to us is the Masonic Chair. The description is as follows:

THE MASONIC CHAIR

On the 24th June, 1717, the festival of St. John the Baptist, the brethren of four of the old Masonic Lodges of England, met at the "Goose and Grid-iron Ale House," in London Yard, on the north side of St. Paul's Churchyard, London, and formed the original Grand Lodge of England. The meeting was in the first floor room of this celebrated Ale House, which had been destroyed by the great fire of 1666 and rebuilt in 1686. Mr. Robertson, knowing the history of the building and its Masonic connection, had a chair made out of the oak joists which supported the floor of the room where the Masons met to form the first Grand Lodge. The members of this Grand Lodge of England gathered at their meeting in 1717 were men of small means. Probably a few hundred pounds would cover the united wealth of the less

than a dozen brethren assembled, but their work of organization has had great results, for the Grand Lodge of England, the mother Grand Lodge of the world, gives away every year to its Schools for Girls and Boys, and in gifts to poor and indigent Masons a sum that averages about \$365,000 yearly, or about \$1,000 a day, a magnificent testimony to the great work done by Masonry during the past two centuries.

In this chair all the Grand Masters of the Grand Lodge of Canada are installed when that body meets in Toronto.

This chair is now in the Chisholm Temple and the inscription is under the seat. The remaining chairs were given to the Public Library and the University of Toronto. I have recently identified one to be on display in Casa Loma.

In closing, I would like to quote from his faithful employee, Owen Staples, who was the Telegram's cartoonist and one of J.R.R.'s commissioned artists. At the opening of the Evening Telegram Building on Dupont Street in 1921 he said, "His name will live for generations through his life's work which is a lasting monument to his generosity".

My comment is that we are here tonight to ensure that this will happen for generations to come.

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This paper was summarized for presentation in the lodge. Illustrated slides, using some of John Ross Robertson's own pictures, were used to highlight some of the interesting items in this lecture.

MASONRY AND RELIGION*

by

R. W. Bro. William Fairley

In January of this year I received the fall copy of "The Canadian Mason", within which is an article concerning "**Masonry and Religion**". This article does both Religion and Masonry a great dis-service and I am very disappointed. It underlines an ongoing problem that is fought within the religious community and masonry. The article is one of confrontation rather than dialogue and mutual understanding. I think it is extremely important that there be dialogue rather than challenging one another, or accusing one another, with counter challenges coming from one side or the other.

There is a distinction, as we know, between Religion and Masonry that can only be defined within the individual human mind. A man's religion is what he does with his own solitude; the silence of his own mind.

* Transcript of a 'talk' presented by R.W. Bro. Fairley at the Regular Meeting of The Heritage Lodge held in the Masonic Lodge Building, Lindsay, Ontario, March 24, 1990.

At the beginning of the proceedings this afternoon Worshipful Sir, when acting on behalf of the Chaplain, you shared with us the fact that there was a practice in The Heritage Lodge, that from the alter you have a meditation and prayer. The Grand Master or his advisors apparently asked you to discontinue this practice. I am trying to read their minds, but I assume the decision was based upon the fact, that such a practice has too much of a religious connotation. If this was their reasoning, they are quite entitled to make such a ruling. However, what they would never think of doing, what they must never try to do of course is, give an order to the effect that while we are sitting in these seats, we dare not in the silence of our own mind and heart offer a prayer to the Deity. So there it is Master. While listening to the beautiful presentation of the meditation to-day, neither the Grand Lodge nor any other worldly authority can say to any individual, you dare not pray silently in your own seat; therefore do not be hurt or disappointed that the meditations are discontinued, we are not a religious organization, we are a fraternity.

Now Worshipful Sir, I want to share some other thoughts. I am not claiming to say anything new, but how I understand Masonry. I hope and pray there is something, in some part of what I have to say, that is meaningful to others.

My sources of information are: The Volume of the Sacred Law; Our Ritual; and two Theological Books. These books are written

by eminent German scholars during the Nazi era. One has the title **"Creation and Fall"**, a Theological Interpretation of Geneses 1 to 3 by Dietrich Bonhoeffer; he was a German Theologian who remained in Germany throughout the Nazi regime; was imprisoned during the war, and put to death by the Nazi just a few weeks before the liberation of Germany. He stood firmly by his convictions concerning the power of God in relation to mankind.

Another book from which I gained some of the things I wish to share with you was also written by a German Theologian, Paul Tillich. He was one of the most prominent theologians of the 20th century. He left Germany during the early nineteen thirties, taught in Princeton Theological College in the United States, and wrote many books. The book I have particularly in mind is **"Morality and Beyond"**.

First the Volume of the Sacred Law. Everyone of us are agreed, what is going on in our mind, the regalia that adorns our body; anything we see on the ceiling, walls or floor; if it is not in harmony with, or reflects the light from the Volume of the Sacred Law, it should not be in the Lodge room. Whether it is our thinking, our dress, the adornments of our lodge, or the proceedings themselves, all must be disciplined by the Volume of the Sacred Law.

I am well aware of the fact that there are certain things that I may say that touch a sensitive part of an individuals personal convictions, either concerning Masonry or

their religious beliefs. I am claiming the prayer uttered by the Worshipful Master on behalf of us all, is guiding my thoughts as I share those things that are in my mind and heart this afternoon. That the work commenced in order will be conducted in peace, and I am confident we will close in harmony.

I would like to share with you what I believe is one of the most dramatic aspects of our ritual. It has to do with our installation and is of the utmost importance. Almost everyone of us has attended a board of Installed Masters. If you have not had this privilege, I am not giving away secrets concerning the vision of the Prophet Amos. The prophet was warned by God the people would be punished with a plague of locusts, which would devour all growth during the spring. This would mean absolutely no food by harvest, so Amos prayed the Lord would prevent the locust plague. In response God said He would send fire instead of locusts, a fire that would destroy all things on the surface and so intense, dry up even the subterranean waters. Again Amos pleaded with God who responded, not with locusts or a fire, but a Plumb-Line.

What is a plumb-line in comparison to locusts or fire as a means of judgement? The wealthy and the powerful may endure the locusts and fire until the following spring, or the year after that, but the vast majority would die. Under the Plumb-Line, which is the Law of God, no one who was free and living under the promises of God

would escape judgement. The Angel of death passed by the Hebrews when they were slaves in Egypt, now they had the law of Moses, the history of the Patriarchs, the teaching of the Prophets, so there was no excuse. The newly Installed Master is reminded from the West, and all present can hear, the Law of God will not pass by us any more.

What is the Law of God to us? According to the Book of Deuteronomy "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind". According to the book of Leviticus "Thou shalt love thy neighbour as thyself". We all know those quotations from the Old Testament were combined by Jesus of Nazareth as containing all the law and prophets. Think of the obligations and sealing with your lips, did the words and deeds violate your understanding of the above sacred law? We claim of course it does not.

The Sacred Law is beyond the written word. It is the Law of Love of God, placed in the mind and written on the heart. All mankind, regardless of colour, their creed, or background, are created by love and the Creator has made us in the image of Himself. Under God we share with one another brotherly love.

This love is experienced in the midst of three great mysteries, The Beginning, that of Evil, and the End. Through our ritual and in our lodges, we try to deal with these mysteries in brotherly love, guided by the truth and light from Holy Scripture.

We claim Masonry is the most perfect, moral, human institution, that ever existed. Men just like us composed the ritual, as they understood God in their time, generation, and circumstances. They wrestled with the great mysteries of life, with the law of God written in their hearts. They acknowledged the first great Light of Masonry is the Volume of the Sacred Law.

Note carefully, not the Volume of the Moral Law, but the Volume of the Sacred Law. The moral is written in words, that are subject to the Sacred Law of Love written on the heart. The law to love the Lord thy God with all thy mind, with all thy heart, with all thy soul, and thy neighbour as thyself. The law of love cannot be defined in terms of words. Every situation in life is distinct in itself as it involves the mystery of evil.

Nowhere does the volume of the Sacred Law explain the mystery of evil. It shows the problem and every human mind knows there is a problem between the mystery of evil and the mystery of what is good. Consider Job and his friends. When Job was sitting on the garbage dump scraping his sores and his friends came to console him, they kept insisting he must be guilty of evil. We know of course reading behind it, that the forces of evil were allowed to tempt him. Job, out of his commitment to his trust in what is good said concerning God "Though he slay me, yet will I trust in him ... ". This is living with trust in a good God despite any evidence to the contrary.

In his interpretation of Genesis 1 to 3 Dietrich Bonhoeffer writes concerning "In the beginning God ...". "The beginning can only be spoken of by those who are in the middle and are anxious about the beginning and end ...".

We cannot know the beginning and we do not know the end, therefore we mortals are living in the anxious middle. In the anxious middle between the Beginning and the End we live by faith knowing both good and evil.

We know of the good because the history of mankind on this planet with the beautiful and wonderful things that have been achieved in the arts and the sciences of which we stress in our ritual. Of the beautiful and wonderful attainments of the mind of man over a great variety of circumstances down through the ages.

We also know of the evil of man. Year after year, century after century, evil is expressed, says Bonhoeffer, by desire for power. Man wanted to penetrate or grasp the mystery of the beginning to be his own god. He wanted absolute control over his own being, so he reached out and tried to grasp it.

It is the desire for power in the human mind; power over self, the family, community, fraternity, church, state, in the field of politics, religion, industry, you name it. Any organization where there is a power that is seen as greater than submission to principles, gives cause for concern. Who

amongst us dare say, only the practice of our moral fundamental principles is my goal within the craft? The motive to become a Grand Lodge Officer, is a sense of power greater than a desire to serve my fellow mortals? Each individual is left to his own sense of good and evil to know if it is his ambition to elevate himself above his fellows, or accept the office in order that he may humbly serve both his God and his fellow man.

No one else can judge but the individual himself in the middle between the beginning and the end and his knowledge of good and evil. The mystery of how each individual lives out his life in the anxious middle. We remember the dramatic moment at the alter in the lodge when it is declared - In the beginning God -. This is a theological statement, it is a religious statement, it is a statement of faith in God from whom we receive the moral law.

Paul Tillich in his book "Morality and Beyond" reminds us that the human condition, the human as a person is made up of Morality, Culture and Religion. No matter which continent he lives on, however advanced or primitive from our point of view, his personality expresses morality, culture and religion.

Each one of us are products of our culture however you define it in terms of the family into which we are born, in terms of poverty or wealth, in terms of countless other things. There are those of us at the present time in Canada who are greatly

exercised by the manner in which our culture is changing. You are well aware there are different interpretations on how the culture of Canada should unfold. We are also products of our morality. There are those who want a written moral answer for everything. Paul Tillich says there is a love that transcends all moral demands. When we love and respect self, when we love The One who created the person I am, when we love the other person, then together we are part of the expression of the love of the Creator, then we have the standard upon which our morality will develop. This love will find expression in our religious convictions, so that our religion is expressed through our morality within the culture in which we live.

Now I wish to turn our attention to the mystery of the end.

This is a subject that is sensitive and causes a great deal of the tension between organized religion, and I am thinking specifically of Christianity, because the vast majority of us are identified with it, with all due respects for our Jewish brethren and those of other faiths. Most of us by culture and moral standards, were born and raised within the Christian Church. Every denomination of the Church is concerned with the end. Unless you believe in the life, death and resurrection of Jesus of Nazareth, then you are lost when life comes to an end, is the teaching of the Church, therefore salvation is given through faith in Jesus.

Masonry, distinct from religion, does not promise salvation, but masonry also faces the end. The Senior Warden, as I reminded you a few minutes ago concerning The Board of Installed Masters, recites from the writings of Amos about the final judgement. The Senior Warden is situated where by the authority of the Worshipful Master closes the lodge at the end of the day.

The climax in masonry is the end as exemplified in the legend of Hiram. We portray his end by his representative being raised, not by salvation from religious sense, but on the five points of fellowship. Each point takes into account the mystery of us living in the anxious middle, not really knowing the beginning or the end except through faith in the Most High who is in the beginning and the end. We live in this anxious middle with each individual personality knowing good and evil, a product of his culture, moral values and religion.

As you give your hand to a brother, this implies there are those to whom you would not give your hand as greeting a brother. When you promise foot to foot to form a column of mutual support, this indicates there must be evil forces that require we give one another support. When we refer to the position of our knees, the concern is the trials and difficulties of life with its temptations, with the prayerful hope we are enabled to overcome any evil or selfishness. We promise our breast will be a safe place for another's lawful secrets, indicating there are contending forces of good and evil. We find it necessary to put

our hand on a brother's back in defence of those evil forces that would destroy his personality.

We are raised not to salvation, as that is the work of religion, but we are raised in order that brother to brother we share the anxious middle. In our anxiety we are not alone, under the all seeing eye of God, who is the Beginning, while we are in the anxious middle, individually and as a group until the End.

Whether the group is the family, the nation, the fraternity, the church, or whatever, all is under God who understands their anxiety. He shares in their conflict between good and evil and realizes they are a product of their culture, moral upbringing and religion. He oversees not as a judge or spy looking for faults but a God of love, who knows the complexities of the human mind and heart.

Masonry in this anxious middle should be in dialogue not conflict with the Christian Church. We should be seen as assisting one another, but never claiming masonry provides the means of salvation, contrary to the manner in which certain parts of our ritual are interpreted, especially the working tools in the Fellow Craft degree. As you listen to that lecture with Christianity central in your mind, especially the Gospel of Christ, interpret those tools in the light of His teaching.

Coming back to the Volume of the Sacred Law and this time to the writings of the

Prophet Micah, he was asked "Wherewith shall I come before the Lord ...? to which Micah replied "... and what doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God". The Prophet had pointed out, the Lord did not need the sacrifices of calves, fruit, corn or infants. Sounds beautiful, but everyone must acknowledge, extremely difficult to live.

To do justly, whether it is in terms of our political philosophy, personal convictions on how the laws of the country should be formulated and enforced, are complex issues that are vexing our country at this particular moment. To do justly, whether resident in British Columbia, North West Territory, Newfoundland, or anywhere else in Canada is no easy task. This is especially true in our attitude to South Africa, China, Russia and where systems are falling apart in Europe politically and economically.

To love mercy is easy when we want others to be merciful to us, but how difficult to extend to others while coping with our anxieties over good and evil. In certain masonic bodies in the legend of Hiram, Solomon was not merciful to those responsible for the death of the Master. If we were a religion, we would have tried to reform or convert the Ruffians, show them the true way from a Christian point of view at the foot of the cross, confess and you are forgiven. Masonry looks at the reality of life in Solomon's day, when confession could still mean death, not mercy.

Now we come to the great challenge, to walk humbly with your God. I believe those who formulated our ritual in the culture and environment of 18th Century England, during the struggle between those who said you had to be a Christian in order to be a mason, and others claiming masonry should be open to all men, they realized masonry could only survive if each man is free to walk humbly with God, as he understands Him. Each man is free to learn within his environment, culture, moral standards and religious convictions.

We are each well aware everything of a Christian connotation was not removed from our craft. John The Baptist and John The Apostle are revered by those who hold their annual installation on the 24th of June or the 27th of December. From a Christian standpoint John declared "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made. In Him was life, and the life was the light of men". Christians believe Jesus was "That true Light which lighteth every man that cometh into the world". We who are Christians believe we are not superior or better than our fellow mortals, be he Jew, Moslem or Sikh, or any other religion.

We believe under God that in His Name we seek to bring the light of His Love to every situation whatever the cost in terms of suffering or otherwise. Not telling others they are lost, but trying to live in

obedience to the Divine Law. All of us within the Church and as a mason say to God, be merciful to me a sinner.

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INFORMAL DISCUSSION

R. W. Bro. C.E. Drew- this is a little departure from our normal format and R.W. Bro. Fairley indicated that possibly there may be some questions to him that you may want to approach at this time, instead of our normal reviews that we would have on a paper. Are there or is there any brother who would like to ask any question of Bro. Fairley?

R. W. Bro. Jack Pos - since there appears to be some hesitancy, perhaps my question may encourage others. We in the anxious middle, who do not know the beginning nor the end, would like to speculate a little on the end. That is, a bit of philosophy on immortality. Therefore, I would ask the question ... Where do we go when we die? From writings and paintings, we perceive a glorious ascension through white cumulus

clouds and beautiful music from heavenly instruments; but where in the Bible do we find anything that tells or speaks of man's reception by 'St. Peter' at the pearly gates amid the sounds of 'Gabriel's horn'? If there is nothing in the Holy Book, then what is there to look forward to after death?

R. W. Bro. Fairley- Well of course Jack knows, as well as the rest of us do, that the spirit shall return unto God who gave it according to Ecclesiastes. The question falls, in terms of geographical location, and there is no geographical location from a Christian point of view. We go into perfect love. Those of us who are committed to the Christian faith, and I made a personal commitment when I was 18 or 19 years of age, worship a Person, not a moral principle. In the Armed Forces, in industry, and in the ministry, I have met all kinds of people, in every conceivable situation, and I am still convinced, to go into perfect love, which I cannot explain, but accept in faith. The imagination of the artist is their conception, arising from writings out of their culture, morality and religious convictions, set in the times and century in which they lived. This is their concept of that which is beautiful. The pearly gates, the streets paved with gold, is in contrast to the poverty of the people who had nothing at all. There were those who had mental images of running water, of pure water, while living in a desert, or they had to go miles before they got water. Whatever is in contrast to the poverty or poor conditions in which they lived was

Paradise. To mention Paradise is to express that which is beautiful, where the mind is free from the tension caused through knowing good and evil, is living in a state of perfect love. It is not a geographical vision, it is a state of being in relation to the Creator. From a Christian point of view, perfect love is a gift through faith in God's Son.

R. W. Bro. Drew- What a marvellous answer, I promise you that this was not rehearsed. Does any other brother have a question?

R. W. Bro. John Boersma - R.W. Bro. Fairley, I too am sometimes disturbed and I have a question: Is masonry a vehicle to make a good man better? I think the answer is **Yes**. I think I detect here a distinction between improving himself on a moral plane, and a mason improving himself on a physical plane. I firmly believe that our Order, as Bro. William Mercer Wilson said when he was M.W. the Grand Master. He referred to the final charge. "The purpose of Masonry is the cultivation and improvement of the human mind", and I think that makes a good man better. I think of a mason improving and cultivating his mind. I agree it is only morality that sits behind it, and I agree that from a moral sense, he could very well be compared to the Pharisee and so on. In the last instance we owe it to ourselves, and to our youth, and to the people outside of our lives, to say, the cultivation and improvement of the human mind is our purpose and goal.

R. W. Bro. Fairley - I think we would all agree that to improve the human mind is our purpose and our goal, but there is a spiritual dimension that cultivates this, and that is what I am stressing. Yes, of course we try to make good men better, but we must define our terms on what we mean by good. Scripture states that there is no one good except God. Each of us are under the tension between good and evil and no matter what we think or say or do, we are constantly dependent on a spiritual force behind us. Our ultimate destiny is not to be perfect in the human condition; our ultimate destiny is to enter into the perfect love of God. I am not in any way trying to put down the desire to improve the human mind in any area of endeavour, whether it be in the field of medicine, the arts, or any other way. It is an acknowledgement that the source of our goodness is not in man himself or human philosophy. We have the Volume of the Sacred Law open, this is to acknowledge that the truths that are inculcated in that Book are the source that enables us to be good. Masonry is a human institution, but we draw on spiritual values in order to inspire our human institution.

William Fairley

EDEN LODGE AND THE GRAND LODGE OF ONTARIO

by

Frank A. Standring DDGM - MPS
(Member The Heritage Lodge No.

FORWARD

As a prelude to this paper, it is only fair to state that the subject of it would not have occurred to me had it not been for V. Wor. Bro. Tom Johnson, of Union Lodge #380. He had collected data relative to it for a considerable time prior to showing me his material and notes and, needless to say, after discussing it with him and spurred by his enthusiasm, I then agreed to carry on with it.

In the process of collecting and examining additional research items, my interest became even further stimulated, and I gave considerable thought as to whether or not the unhappy circumstances could have been prevented in the first place. As the paper progresses, you cannot help but be aware of my own opinion, but I will leave you to formulate your own.

* Paper presented at the Regular Meeting of The Heritage Lodge held in the Dufferin Street Masonic Lodge Building, London, Ontario, May 19, 1990.

One thing that did strike me, was the completely negative attitude of those who should have known better. Also, the adjectives used by various persons in authority when referring to the recalcitrant brethren; despicable (conduct), heinous (actions) etc. These strike me as being somewhat overblown, but in view of the fact that one hundred years ago people consistently were inclined in their speeches or reports to used three words where one would do, it is not surprising. Also masons being human and possessing the faults of the species, bureaucracy and authoritarianism existed from time to time as it did in any other organization.

Lastly, I must also thank R. Wor. Bro. E.S.P. Carson of Union Lodge #380, for making available certain books etc., and thanks also to those brethren who made available their lodge histories. Without them, this paper could not have been completed.

During his address to the Twentieth Annual Communication of the Grand Lodge of A.F. & A.M. of Canada, assembled in the City of London, opening on Wednesday the 14th day of July A.D. 1875, R. Wor. Bro. James K. Kerr, Deputy Grand Master and Acting Grand Master, made the following statement. **"And since I assumed the gavel, I have granted dispensations as follows:"** There is then listed nine lodges, the sixth on the list being "Eden Lodge", London. The District Deputy Grand Master for the London District, R. Wor. Bro. W.D McGloghlon, stated in his report to Grand Lodge as follows, **"On May the 19th, I duly opened and installed a new Lodge in the City of London, to be called the Eden Lodge, under**

a dispensation the Acting Grand Master was pleased to grant."

At first glance, these events would appear to be nothing more than the regular business of Grand Lodge, but as will be shown in this paper, events preceding as well as those just quoted, to put it in the vernacular, opened up a whole new can of worms! Thus began the events which came to be known as the "London Difficulty" and I leave it to you to conclude whether or not, the whole problem could have been avoided.

To begin, the history of Tuscan Lodge #195 records that on May 3rd, 1875, a deputation of brethren wishing to form a lodge in London East attended their regular meeting and requested a petition from Tuscan recommending the same. This lodge was to be called Corinthian, number blank and the request was moved and carried unanimously. The same day, another delegation of brethren wishing to form a new lodge in London to be called Eden Lodge, number blank, were in attendance to request Tuscan to recommend their petition. It was moved and carried unanimously that the Tuscan Lodge refuse to grant their recommendation in favour of this proposed new lodge.

The Historical Sketch of St. John's Lodge, No.20 records on page 40 the following: **"1875 - In May of this year the celebrated 'Eden Lodge' was instituted at a regular meeting, May 11th. The following preamble and resolution was moved by P.M. Bro M.D. Dawson, seconded by Bro. James Morrison, and carried unanimously:**

That whereas, we have learned with regret that a number of overzealous Masons are endeavouring to establish a new Masonic Lodge in the City of London to be called Eden Lodge; and that , as we consider that there are a sufficient number of lodges now in the city to supply all the wants of Craft Masonry and more than our present population warrants, be it therefore

Resolved, that M.W. the Grand Master be requested not to grant the dispensation asked for, ,as we consider that in place of being productive of good masonry, it will be a permanent injury to the lodges now working in London."

A communication (received from the United Finance Committee, lessees of the Masonic Hall, ,signed by the secretary of that committee) was read at the regular meeting of St. John's No. 20 informing the lodge as follows: that on the evening of May 19th, application was made to the committee chairman by the district Deputy Grand Master for the keys of this hall, for the purpose of instituting a new lodge called 'Eden'. The chairman informed R. Wor. Bro. McGloghlon that he could not do so without prior sanction from the masters of the five lodges using the hall authorizing him to do so.

The letter then went on to say that R. Wor. Bro. McGloghlon then stated that if he did not get the keys, he would break the doors in and, though this threat was not literally carried out, entrance was effected by other means. The letter also included two resolution passed by St. John's No. 20 and Kilwinning No.

64, that in future the hall was not to be used for any purpose other than that of Masonry.

A resolution was then adopted condemning the unreasonable and unmasonic conduct of the members of Eden Lodge and, it was also decided to use every effort to prevent the Grand Lodge from granting them a warrant and to petition to that effect. The following letter, signed by W.W. Fitzgerald, W. M. Eden Lodge U.D. had been received and was also read:

"To the W.M., Officers and Brethren of St. John's Lodge No. 20 A.F. & A.M. As Master of and on behalf of Eden Lodge U.D., I beg leave to apply to your lodge for permission for said Eden Lodge to meet in this Masonic Hall."

This request was laid over until after the action of Grand Lodge. A motion was also passed petitioning Grand Lodge to grant concurrent jurisdiction to Corinthian Lodge, now working U.D. in London East. Tuscan Lodge No. 195, at their June meeting also received the same letter from Eden Lodge and adopted the same policy and action as had St. John's No. 20. They also moved and carried the request of Corinthian Lodge U.D. in London East. Tuscan Lodge No. 195, at their June meeting also received the same letter from Eden Lodge and adopted the same policy and action as had St. John's No. 20. They also moved and carried the request of Corinthian Lodge U.D., regarding concurrent jurisdiction.

The Centennial History of St. George Lodge No. 42, records the following:

"On May 19th, 1875, a motion was carried approving the forming of Corinthian Lodge No. 330. In the same year, Eden Lodge was formed under a dispensation which was not the unanimous desire of the Masonic Brethren of London." The Centennial History of Kilwinning Lodge No. 64 just mentions the "Ill-starred Eden Lodge of London" and the short-lived "Grand Lodge of Ontario" as well as the action taken by the Acting Grand Master, R. Wor. Bro. Jas. K. Kerr, in granting a dispensation in February 1875, for a sixth lodge in London despite opposition of local Masons.

A research of the history of St. John's Lodge No 209a as printed in the 1889 edition of the History of Middlesex County produced no reference to Eden Lodge, but in as much as they were embroiled in an ongoing dispute with St. John's No. 20, this is not at all surprising.

Page 341 of that same publication gives the following information.

"Eden Lodge, A.F. & A.M. - A dispensation was granted to this lodge May 19th, 1875, by the Grand Lodge of Canada." Among the members making application were:

Francis Westlake	- P.M. St. George No. 42 and P.D.D.G.M.
John R. Peel	- P.M. Kilwinning No. 64
William H. Street	- Kilwinning No. 64 and Erie No. 149
James F. Latimer	- St. Mark's No. 94
W.W. Fitzgerald	- Kilwinning No. 64
Daniel M. Bowman	- St. John's No. 209a

W.D. McGloghlon	- P.M. Albion No. 80 and D.D.G.M. London Dis.
Stillman Groat	- Durham No. 66
Charles A. Conover	- Wor. Master, Kilwinning No. 64
John H. Ley	- Kilwinning No. 64

And others."

And now, this brings us back to the Annual Communication of the Grand Lodge of Canada for the year 1875. On page 130 of the proceedings for that year, the following is recorded. "In the matter of the application for the issue of a warrant to Eden Lodge London, the Board recommend that a warrant be not granted, but that the M.W. the Grand Master be requested to issue his dispensation authorizing the officers and brethren named therein to pass and raise those already initiated in that lodge." The only other lodge applying and not granted a warrant was Harmon Lodge, Toronto, but it's dispensation was extended for another year.

Page 140 of the same proceedings shows that a motion was introduced to include the village of London East in the London District and, that it be masonically included in the jurisdiction of the City of London. Also, that the portion of the report of the Board on Warrants, recommending that warrants not be issued to Harmon Lodge, Toronto and Eden Lodge, London, be adopted. An amendment to the motion was moved by R.W. Bro. F. Westlake, seconded by R.W. Bro. D. Spry, that "that part of the report of the Board on Warrants referring to Eden Lodge be struck out and, that a warrant be granted to Eden Lodge." A vote

of Grand Lodge on the amendment declared in the negative and the original resolution was adopted. R.W. Bro. Westlake then demanded a ballot on the question, which was taken and declared against the amendment.

In accordance with the wishes of Grand Lodge, M.W. Bro. Kerr, the newly installed Grand Master, informed the D.D.G.M. of the London District R.W. Bro. McGloghlon, that he was prepared to issue a dispensation in terms of the report given by Grand Lodge. This would take place after the delivery to the Grand Secretary of the dispensation then in the hands of Eden Lodge and upon a return being made of the work done thereunder. Opposition to the granting of the warrant had emanated from brethren who had satisfied the Board that it was not in the interest of the Craft to favour another Lodge in London at that time.

After using his good offices to restore harmony, but without avail, the Grand Master promised to return to London a little later in the season in the hope of effecting a reconciliation, but before he could do so, he learned that the meeting of Eden Lodge had been called for the purpose of initiating a candidate. The Grand Secretary was instructed to forbid the Wor. Master holding the meeting, but the meeting was held and the candidate initiated.

The next annual communication of Grand Lodge assembled in Ottawa on Wednesday, the 12th of July, 1876. M.W. Bro. Kerr, in his address, reported on the event mentioned in the previous paragraph and on meetings with

the London D.D.G.M., as well as R.W. Bro. Westlake. He stated that no agreement could be reached, insofar as implementing the terms laid down at the previous Annual Communication of Grand Lodge and, on the 10th day of February, 1876, a declaration of incorporation of the "Grand Lodge of Ontario" was made, by F. Westlake, John R. Peel, W.H. Street, J.F. Latimer and W.W. Fitzgerald.

M.W. Bro. Kerr then reported that, as a result of this, he had issued an edict suspending the ten brethren named in the application for dispensation with respect of Eden Lodge in 1875. He also suspended thirty-eight other brethren from various lodges in the jurisdiction, including eight E.A.'s from Eden Lodge U.D. The declaration of the incorporation (appended to his address) reads as follows.....

"Whereas, we the undersigned, are members of the Ancient and Honourable Order of Ancient, Free and Accepted Masons; and Whereas, there exists no regularly constituted Grand Lodge of our said Ancient Order for the Province of Ontario, and we are desirous of organizing and constituting such a Grand Lodge of Ancient, Free and Accepted Masons of Ontario; And, we hereby declare and express our desire to become incorporated under the Act passed in the thirty-seventh year of Her Majesty's reign, entitled an Act respecting Benevolent, Provident and other Societies. The name of the society shall be "The Grand Lodge of Ancient, Free and Accepted Masons of Ontario."

The purposes and objects of our Order and Society, are the practice of benevolence and charity, to relieve the sick and distressed, and comfort the mourner, and to disseminate true Masonic knowledge in all it's branches and degrees.

The principal and managing officers are, and shall be; The Most Worshipful Grand Master, The Right Worshipful Deputy Grand Master; The Right Worshipful Grand Senior Warden; The Right Worshipful Grand Junior Warden; The Right Worshipful Grand Secretary.

The following brethren shall fill the said several offices until an election shall be held as hereinafter provided: Bro. Francis Westlake, Most Worshipful Grand Master; Bro. John Robert Peel, Right Worshipful Deputy Grand Master; Bro. William Hatten Street, Right Worshipful Grand Senior Warden; Bro. James Francis Latimer, Right Worshipful Grand Junior Warden; Bro. William Weir Fitzgerald, Right Worshipful Grand Secretary.

The Society shall meet once in each year at such time and place in Ontario, as the Society shall hereinafter from time to time at the annual meeting appoint, and at such other times as the Most Worshipful Grand Master shall deem it necessary to call the brethren together to transact any business pertaining to the management and welfare of the Order. The officers shall be elected at the annual meeting in each year. The

Masters and Past Masters of the lodges, and the Wardens for the time being of Lodges under the jurisdiction of this Grand Lodge, shall be entitled to be admitted to the meetings and to vote on all questions including the election of officers. The election of officers shall be by ballot, any other questions that the Grand Lodge shall hereinafter decide on to be voted by ballot, shall be voted on by ballot.

The Society may, from time to time, by a resolution at any meeting regularly called, appoint any other officers that may be deemed necessary, and at the same time declare that such officers shall thereafter be elected or appointed at the annual meeting. So soon as may be convenient the Grand Master shall call the brethren together to frame and adopt a constitution, by-laws and rules of order for the government and management of the Society, the same not being contrary to law or the provisions hereof.

(signed) F. Westlake
Jno. R. Peel
W. H. Street
J. F. Latimer
W. W. Fitzgerald

The following edict was also appended to the Grand Master's address.

GRAND LODGE A.F. & A.M. OF CANADA

To the Worshipful Masters, Past Masters, Wardens and Officers of Lodges, and all Masonic Brethren, to whom these presents may come, Greeting;

Whereas it is within my knowledge, that Bros. F., Westlake, J.R. Peel, W.H. Street, J.F. Latimer and W.W. Fitzgerald, brethren within the jurisdiction of the Grand Lodge of Canada, have signed a declaration of incorporation under the style and title of "The Grand Lodge of Ancient Free and Accepted Masons of Ontario," and whereas such a declaration is an attempt to subvert the authority of The Grand Lodge of Canada, is detrimental to the best interests of Freemasonry, and is calculated to disturb the peace, harmony and unity of the Fraternity; and Whereas, the above named brethren and others have been present at, and taken part in, clandestine meetings of Masons held in the City of London, under the pretended authority of the so-called "Grand Lodge of Ontario" in utter violation of their Masonic obligations, and the requirements of the constitution: Therefore; take notice that the M.W. the Grand Master of the Grand Lodge of A.F. & A.M. of Canada, has, by the power vested in him suspended the above named brethren and others from all rights, benefits and privileges of the Order of Freemasonry, such suspensions to continue in full force during his pleasure or until the

Grand Lodge of Canada shall have taken action thereon.

The M.W. the Grand Master further directs and requires that you will not, under any pretence whatever, hold Masonic intercourse with the brethren within named or with any brother who is in sympathy with, or recognizes the authority of, the so-called "Grand Lodge of Ontario".

Given under my hand and the seal of the Grand Lodge, at the City of Hamilton, this 22nd day of February, A.L. 5876. By command of the M.W. the Grand Master.

J.J. Mason
Grand Secretary

Bro. John H. Ley, alone appealed against the suspension, denying that he was in any way connected with the movement, and, at his request, the Grand Master issued a commission to three Right Worshipful Brethren, authorizing them to inquire into the matter, to take evidence touching the appeal of Bro. Ley and also concerning the action taken by the other brethren named. That evidence, together with their report was to be submitted to Grand Lodge for it's consideration.

The commission appointed by the Grand Master, having reviewed all of the evidence available, concurred in the suspensions meted out by the Grand Master to forty-eight brethren named in his address, and, recommended

further punishment to all but six. Accordingly it was moved, seconded and resolved "that this Grand Lodge hereby declare the following brethren, namely, (here follows forty-two names) having been duly called at the portals of Grand Lodge, and having failed to answer or appear, are hereby severally excluded and expelled from all the rights, benefits and privileges of Freemasonry, of which all Lodges and Masons will take notice and govern themselves accordingly."

Of the remaining six, it was recommended that the suspensions of five be continued until the next annual Communication of Grand Lodge and, that the suspension of the one remaining be removed on his giving satisfactory assurance to the M.W. the Grand Master, of loyalty to this Grand Lodge. Of those expelled, the D.D.G.M. for the London District, W.D. McGloghlon, who had earlier been replaced in that office, was included.

There is a ledger in existence, which has on it's cover title plate bearing the name "Eden G.R.O." Some of the names of those expelled, as listed on Page 158 of the Proceedings for 1876, appear in this ledger, as well as many others. The ledger appears to be a record of dues paid by the various members of the lodge, commencing June 9th, 1876, with the last entry June 15th, 1892. The writing in many cases is difficult to decipher, but there are instances where some members are shown as suspended.

November 2nd, 1876, a special communication of the Grand Lodge A.F. & A.M. of Canada was opened at 2:30 P.M. at the Masonic Hall, London, Ontario. The purpose of this meeting

was the laying of the cornerstone of the new building being erected for the London Mechanic's Institute.

The scroll, read by R. Wor. Bro. J.J. Mason, Grand Secretary, reads in part **"The cornerstone of the London Mechanic's Institute was laid by James Kirkpatrick Kerr Q.C., M.W. Grand Master attended and assisted by the Grand Officers and a large concourse of brethren, in accordance with the ancient usages of Masonry, which may God prosper."** The relevance of this meeting to the subject of this paper is, amongst the names of the officers of the Institute listed on that scroll, are those of J. O'Connor and W. W. Fitzgerald, who had been expelled at the recent Communication of Grand Lodge. Page 321 of the History of Middlesex County (1889), also shows F. Westlake and J.R. Peel as respectively, past president and an officer of the Institute, both of whom were prominent members of the clandestine "Grand Lodge of Ontario" and had also been expelled from the Grand Lodge of Canada,

The following Annual Communication of Grand Lodge, which assembled at St. Catherines, Ontario, commencing the 12th day of September 1877, heard M.W. the Grand Master make mention in his address of the large turnout at the cornerstone laying ceremony, not only of Masons but also the citizens of London. He stated, **"This demonstration gave ample proof that neither the Craft belonging to the Forest City of the West, nor the good people of that locality, have any sympathy with the action of the little band of discontents, whose misguided action has entailed such disastrous**

consequences upon themselves, etc." I find this statement, insofar as it pertains to the "good people of the locality" somewhat presumptuous; for if the good people of the locality today are representative of the good people at that time, they knew little or nothing about the happenings in Freemasonry and in all probability cared less.

The Grand Master also suggested in his address, that he might be empowered by Grand Lodge to take such action as may be just and proper with individual cases of those who, through misunderstanding, may have been induced to join the G.L.O.

On the motion to adopt the report of the Grand Master an amendment was moved "Resolved - that the report of the Board of General Purposes just read on the excellent address of the M. Wor. the Grand Master be not adopted. but that it be referred back to the Board with instructions for the same, by approving the suggestions of the M. Wor. the Grand Master concerning the dealing with such of the persons expelled by Grand Lodge last year, as may evince due contrition for their heinous offence and, seek restoration to membership; and also to deal in a spirit of justice with such other persons as may have since associated themselves with so-called holding with these expelled Masons."

It was then moved "that the report of the Board of General Purposes be amended in pursuance of the resolution of Grand Lodge, and that as amended, the same be adopted." At this session of Grand Lodge, a communication was received from C.A. Conover who, whilst

being the Wor. Master of Kilwinning No. 64, was one of the petitioning brethren requesting a warrant for Eden Lodge and subsequently expelled. In his letter, addressed to the M. Wor. Grand Master, Officers and Members of Grand Lodge, he expressed regret for the errors he had committed and applied for reinstatement.

M. Wor. Bro. W.H. Weller, presiding at the Twenty-third Annual Communication of Grand Lodge assembled in Toronto, commencing on the 11th day of September, 1878, reported in his address the following. He had favourably received the petition of Bro. C.A. Connover and restored him to good standing, as well as "healing" all of the members (with one exception) of a lodge in Toronto known as Heathcote Lodge, on receipt of their petition applying for the same. He at the same time, stated that he trusted this was the beginning of the end of the "Ontario" movement.

This brings us to an eventful Annual Communication, commencing the 10th day of September, 1979, assembling in the City of Kingston. M. Wor. Bro. Weller, opened his address by stating that in the year just closed, he had issued dispensations for eleven new lodges including King Solomon's Lodge, Petersville, and Union Lodge, London. At the close of his address, he stated **"It will be gratifying to you to learn that what was called the Grand Lodge of Ontario has ceased to exist. The seal used by it has been delivered up to be, and has been, destroyed, and the other formalities considered necessary for it's extinction have been complied with."** This statement, as events will show, proved to be

more than somewhat premature. Later on in the session, the recommendation by the Board of General Purposes that warrants be granted to the above mentioned lodges, was approved by Grand Lodge.

This history of King Solomon's Lodge No. 378 entitled The First Hundred Years, informs us that the first meeting of the lodge was held on Wednesday June 23rd, 1879, in the Village of Petersville, subsequently London West) for the purpose of instituting the new lodge. Further on in that history, we find **"In the course of the evening, one petition for initiation was received, as well as eleven applications for affiliation from members of Joppa Lodge, which was then working under the clandestine Grand Lodge of Ontario."** These members of Joppa Lodge were balloted for and accepted at a later date. As requested by Grand Lodge, they were 'healed' by being re-obligated in all three degrees.

The 100 Year History of Union Lodge No. 380 G.R.C. shows that it's first meeting took place August 22nd, 1879, all of the elected officers, with the exception of the chaplain and tyler, being former members of Eden Lodge, now defunct. Seventy four names were read which had been approved at Grand Lodge and at this meeting, sixteen master-masons, six fellow craft and four entered apprentices were administered the 'healing' obligation. The remainder were healed and obligated at various later dates.

It is interesting to note that the first master of Union Lodge was Wor. Bro. W.H. Street, who was one of the brethren originally

petitioning a warrant for Eden Lodge, Bro. O.J. Bridle, who was elected inner guard, was a master-mason from Eden, eventually master of Union and appointed Grand Steward in 1893. The Secretary Pro Tem for the inaugural meeting was W.W. Fitzgerald, the original Wor. Master of Eden Lodge.

One would think at this stage, this would be the end of the Grand Lodge of Ontario, but such was not to be the case. The Grand Lodge publication *Whence Come We?* succinctly records the following: **"The constituent lodges which had received warrants from the so-called Grand Lodge of Ontario continued in existence. Scores of men who had joined them laboured under the impression that they were regularly made Freemasons. The successive reports of the District Deputy Grand Masters as well as the Grand Masters give evidence of individual brethren and even whole lodges being 'healed' from time to time. The supply, however, seemed inexhaustible."**

During his address to the 25th Annual Communication of Grand Lodge at Guelph in July 1880, M.W. Bro. Jas A. Henderson referred to the healing and restoring of former members of the Grand Lodge of Ontario, and the D.D.G.M. for St. Clair District reported the establishment of a lodge called Temple Lodge, under the G.L. of O. The D.D.G.M. for Hamilton District reported establishing a lodge called Doric U.D., which asked permission to heal and affiliate such persons as would be found acceptable, who were lately members of the G.L. of O. The D.D.G.M. for the Toronto District reported four members of a lodge known as Good Intent and one from a lodge

called Mizpah, were healed in King Solomon's Lodge No. 22.

The next Annual Communication in Hamilton, July 1881, received the information that spurious lodge in St. Thomas had been disbanded, with a number of the members applying for healing and affiliation. Huron District reported the establishment of a lodge at Eden Grove and one at Pinkerton, under the auspices of the Grand Lodge of Ontario. An interesting piece of information comes to light in the report of the D.D.G.M. for London District, at the communication assembled July 1882 at London. It reveals that R. Wor. Bro. W.D. McGloghlon had acting for him in instituting a new lodge at Harrietsville. (Bro. McGloghlon had been D.D.G.M. for the London District as well as an original member of Eden Lodge and had been healed into Union Lodge No. 380.)

M.W. Bro. Daniel Spry, at the Annual Communication held at Toronto in July, 1883, reported that he had received numerous applications from persons who had become members by initiation of the so-called Grand Lodge of Ontario requesting to be healed. He had declined all such applications, pointing out that if they desired to become masons in this province, they should petition one of the regularly warranted lodges on the register of the Grand Lodge. He stated that several have followed the advice given them and in one locality, all the members of one of these illegal bodies had made application individually to a proper lodge, had been balloted for, accepted and initiated. In 1885, the D.D.G.M. for St. Clair District reported the establishing of a

lodge at Tilbury under the so-called Grand Lodge of Ontario, and in 1886, one was established in Brockville.

M.W. Bro. Henry Robertson, in his address to Grand Lodge at it's Annual Communication at Toronto, July 1988, stated that he had granted twenty-eight dispensations to heal persons who, through want of knowledge or misrepresentations of others, had been led to connect themselves with irregular or clandestine lodges. He also outlined the procedure adopted by him to bring about the process of healing, including the fee thereof. The D.D.G.M. for Toronto District also reported the healing of seventeen members, also that no further trace of the Grand Lodge of Ontario could be found in the District, as the one lodge which sojourned with them had expired and it's innocent misguided members applying for membership in District lodges.

Reports of the healing of former members of the Grand Lodge of Ontario continued from 1889 through 1895 inclusive and , the D.D.G.M. for the Toronto District, at the Annual Communication assembled at Belleville on July 15th, 1896, reported that an emergent meeting of Rehoboam Lodge No., 65 had healed thirty-five former members of the clandestine Grand Lodge and also, three master-masons had been healed in Harmony Lodge U.D. The D.D.G.M. of St. Lawrence District also reported healing five so-called Ontario masons at Brockville. At that same communication, the Grand Master, M.W.Bro. W.R. White, in his address reported the following:

"I am very much pleased to be able to report to this Grand Lodge, that during the past year (pursuant to the authority granted at our last meeting), such arrangements have been made with the members of this organization as will effectually sweep this body out of existence for, I trust, all time to come. Their charter, granted by the Provincial Government, has been transferred to myself and the Grand Secretary, as trustees for this Grand Lodge; all warrants issued to subordinate lodges, the seal and all other books and property of this so-called body have been or are being delivered up and , are now in possession of this Grand Lodge. Many of them have applied for affiliation to our lodges and are now active and useful members of this Grand Body. The surrender is voluntary and complete. - ...the only concession granted being that members of the extinct body holding the rank of Past Master therein, are to concede that rank in any of our lodges with which they may affiliate or to which they may be admitted."

Thus, to all intents and purposes, the Grand Lodge of Ontario and it's affiliated lodges ceased to exist. But, on examining all of the events in retrospect, I feel that it should not have happened in the first place, or it could have been prevented.

You will recall, at the beginning of this paper, that the existing five lodges in the City of London had received request from two lodges operating U.D., Corinthian and Eden, soliciting their support in obtaining warrants. You will also recall that support for Corinthian was not only unanimous, also recommendations for concurrent jurisdiction for

that lodge were forwarded to Grand Lodge by those existing lodges. On the other hand, support for Eden Lodge was voted down by enough lodges existing in the city to serve all that the population warranted.

Although it might be argued that Corinthian was being in the Village of London East, the boundary of that village and the City of London was Adelaide Street, only eight blocks (or as any person who is familiar with the city can testify) a brisk 15 minute walk from the corner of Richmond and Dundas Streets, the area in which the London Masonic Temple was situated. Also, when you take into account that within three years, two more lodges were established, one in Petersville, (London West) whose boundary, the North Branch of the River Thames, was even closer to London Temple than that of London East. I think myself that a more striking example of ambiguity would be hard to find.

In addition, after researching all of the material I had available, I developed a feeling that personalities may have entered into the picture. You will recall that when Grand Lodge laid the corner-stone for the London Mechanic's Institute, four individuals who were or had been officers of that body, had been prominent among those petitioning for the establishment of Eden Lodge. The History of Middlesex County 1889 reveals that the recording secretary of the Institute, who was also secretary of the Finance Committee of the London Masonic Temple, was in office at the same time as some of those brethren. Also, his name seems to continually come to the fore amongst those who most strongly opposed the

establishment of Eden Lodge. Could this be more than coincidence?

Subsequently, at the 1875 Annual Communication, Eden's petition for warrant was denied, whilst that of Corinthian was granted and a motion passed to include them masonically as part of London City. Eden were also informed that they must surrender their dispensation, inform the Grand Secretary of the work accomplished to date and, on giving up the dispensation in their possession,, they would be granted another enabling them to pass and raise the candidates they had initiated. I think you will agree that they realized that once that was accomplished, it was the end of Eden Lodge.

I do not condone the action these brethren subsequently took, but is it not possible that they felt, to put it bluntly, that they were being 'shafted' and had no other recourse? In view of the fact that the events happened so long ago and those concerned have long since departed from our midst, it is next to impossible to ascertain with any accuracy what might have been the end result if the matter had been handled with more diplomacy. As I stated in the forward to this paper, bureaucracy does exist in the Masonry Fraternity from time to time and our leaders, like others, cannot see the forest for the trees.

Is it not possible that if the first fundamental principle of Freemasonry (brotherly love) had prevailed, as well as had some of the wisdom and talents of the late William Mercer Wilson been available, the whole

unhappy event could have been avoided? I
leave it to you to arrive at the answer.

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REVIEWS OF PAPER PRESENTED TO THE HERITAGE LODGE

May 19, 1990

by

R.W. Bro. Frank A. Standring

titled

Eden Lodge - The Grand Lodge of

FIRST REVIEW - was prepared by R. W. Bro. Edward S. P. Carson, Life Member of the Heritage Lodge, and Life member of Union Lodge No.380, the successor to Eden Lodge.

To begin, I must thank R. W. Bro. Edwin Drew for the honour of being chosen to review this paper of my good friend R.W. Bro. Frank Standring. I trust he will still be my good friend after this review. By virtue of my membership in Union Lodge and my interest in it's history, I have previously spent some time on research to the happenings of Eden Lodge and the formation of the Grand Lodge of Ontario.

R.W.Bro.Frank Standring's knowledge, his diligence, his energy, his enthusiasm, his research capacity and his controversial nature are familiar to all who know him in the London Districts and this paper particularly demonstrates this. His choice of what most consider a controversial topic and what many in the past have considered best left unsaid,

certainly gives us all a much better insight into some of the early problems in our Lodges and spells out some of the reason for the present extra long formal title of "The Grand Lodge of Ancient, Free, and Accepted Masons of Canada, in the Province of Ontario".

The formation of Eden Lodge under dispensation c. 1876 until the healing of the members, mostly in Union Lodge No. 380 on October 13th, 1879, is a period of history that has been, I am sure, very difficult to research because of the 'pain and hurt' of the brethren of the time choosing not to record all of the animosity and difficulties encountered.

The 'London Difficulty'. as Frank states,, could probably have been avoided. With the personalities of Grand Lodge officers obviously lacking in diplomacy and certainly, if you read between the lines, the personalities of Officers of the Lodges already established in London, being questionable, it is a wonder Frank did not lay the blame totally in their lap. The ill-fated Grand Lodge of Ontario did not survive but it should have never been. Think, had William Mercer Wilson been alive, he would have handled it differently, don't you think?

The paper aptly sets out the circumstances and I trust has whet your appetites for more information. There may be some details that Frank has assumed and may not be accurate to the letter of the law, but I find the suppositions he has made to be reasonable. The problems of St. John's 20 and 209a give rise to a whole new paper,,as would Tilbury, Brockville, Rehoboam Lodge No. 65 and Harmony

Lodge, Heathcote Lodge, Joppa Lodge and others of the Grand Lodge of Ontario. What appeared in our history as a 'difficulty' lasting at least 21 years-1875 to 1896, and maybe through undercurrents, even longer!

Thanks Frank for being kind and generous in your comments, you could have been cruel and merciless but time and circumstances have a healing effect. Thanks also for shedding further light, even in a dark closet, of our history.

Edward S.P. Carson

SECOND REVIEW - was prepared by R.W. Bro. James J. Talman, Member of The Heritage Lodge.

It is safe to say that we have heard the final word on Eden Lodge and the ill-conceived Grand Lodge of Ontario. Frank Standring has read everything available on the subject. He raises the question of personalities and here we are in an area where we shall almost certainly never have the answers. Apparently none of the individuals involved left letters or diaries. Actually not many key people were involved. If we knew what Francis Westlake, John R. Peel, William H. Street. James Francis Latimer, and William Weir Fitzgerald had in mind we should know a great deal more than we do. Clearly, some of the brethren of the time thought that London was not ready for two new lodges and voted accordingly. But in view of the harsh expressions used we must accept Brother Standrings opinion that brotherly love was lacking on all sides. Matters should never have been allowed to develop as they did.

The formation of the Grand lodge of Ontario must be explained as the product of the frustration of a few individuals and not as a grass roots movement for change. Brother Standing has made a real contribution in showing the legal status of the Grand Lodge of Ontario. The individuals involved must have had strong feelings when they carried their feelings as far as they did.

Brother Standing also adds greatly to our knowledge in showing how well the Grand Lodge of Ontario succeeded. As a member and past master of The Tuscan Lodge , 195, I have always thought that Tuscan played a leading role in "healing" the members of the G.L.O. who were later accepted into our Grand Lodge. This paper shows that a great many lodges played a part. Rehoboam Lodge No. 65 healed no fewer than thirty-five members of the clandestine Grand Lodge. On November 4, 1895, The Tuscan Lodge received a letter from the D.D.G.M., R.W. Bro. Rutherford, of Aylmer, saying that he would like to heal a number of members of the "so-called Grand Lodge of Ontario" at the next meeting. The Lodge granted the request.

On December 2, the D.D.G.M., by the authority of the Grand Master healed Bro. James B. Hodgins in the first, second and third degrees. The "number of members" turned out to be only one. However, he must have been one of the last members of the Grand Lodge of Ontario to be accepted in our Grand Lodge. Indeed, he may have been the last as the date of the Rehoboam Lodge meeting is not given.

Frank Standring is to be congratulated on getting the record down, once and for all.

James J. Talman

REBUTTAL

by

R.W. Bro. Frank A. Standring

As a prelude to my comments on the reviews of my paper by Bros. Carson and Talman, it is, perhaps, only fitting that I should thank them both for taking the time to complete the review and for their many kind remarks.

I note that they both, in general, agree with the points and suppositions that were put forward in the paper and as Bro. Talman states, **"It is safe to say that we have heard the final word on Eden Lodge and the ill-conceived Grand Lodge of Ontario."** Let us hope he is correct.

Bro. Carson states in his remarks **"The problems of St. John;s 20 and 209a give rise to a whole new paper"** and I must confess the thought has crossed my mind. Perhaps I might attempt it in the future.

In conclusion, may I add this final addendum to the paper. During my research, I found no reference to a "healing" of Francis Westlake, possibly the prime mover in the events portrayed. The History of Middlesex County 1889, records that a Francis Westlake was issued a temperance license in 1856. He was

(continued on page 130)

**MASONIC PAPERS
A REAL CONCERN***

by

R. W. Bro. Jack Pos

Since the 'Founder's Meeting', May 18, 1977, no fewer than 40 papers have been presented by The Heritage Lodge in various Lodge rooms throughout the Jurisdiction.

The first paper titled "**The Old Charges**" was presented by R.W. Bro. Wallace E. McLeod. Reviews of the paper were prepared by V.W. Bro. J. Lawrence Runnals, W. Bro. Allan J. Cohoe, and Bro. John E. Taylor. M.W. Bro. William K. Bailey, in thanking Bro. McLeod, pointed out to the Brethren that they had been privileged, in this inaugural paper presentation, to have such a firm foundation established for future presentations.

In the past several years, this firm foundation is not only being eroded, but in addition, we appear to be drifting away from the original '**Purpose and Objectives**' as recorded in the By-Laws of The Heritage Lodge. To refresh your memory, allow me to recall two of the seven from ARTICLE III:

* Paper presented to the Lodge Committee on General Purposes, August 15, 1990.

3. To produce Lodge Proceedings, Research Papers, and Historical Reviews; and to arrange special lectures and visual presentations.

7. To encourage Masonic Scholars and Lodge Historians to become more interested in the history of their own Lodge and its artifacts.

In retrospect, these are 'Motherhood' statements with which we are not likely to find much disagreement. Unfortunately, the majority of masons will assume that, since they are not Masonic Scholars or Historians, therefore, they need not be concerned with their application; after all, when would they ever be called upon to produce a Research Paper or prepare a Historical Review. Not a very inspiring or productive perspective? Perhaps we made a poor choice of words in drafting the original 'Objectives'? Surely each one of us has something of interest either from personal experience, travels abroad or information we have read that is of potential interest to a brother mason?

Perhaps the real question should be, not 'Can I', but 'How can I'? The answer for which can be found in the Lodge Proceedings 1983-84, Vol. #7, pgs 4-19, in a paper titled **"Preparing a Paper for Presentation in The Heritage Lodge"** by R.W. Bro. W.E. McLeod. Not only does Bro. McLeod demonstrate a simple, systematic and convenient procedure, but he presents valid arguments to encourage the novice or inexperienced writer to get involved in masonic research.

However our real concern, at the present time, is the potential erosion of our 'firm foundation'. Hard copy papers are not always being produced, several of our more recent presentations are nothing more than '**talks in the lodge**', and these are frequently without notes. Transcriptions of these talks are extremely laborious and not always accurate. The documented review process is scuttled, and while the informal discussions which follow may be of interest to those in attendance, the much larger reading audience is deprived of the information. If something is not done to reverse the trend toward the erosion of our fundamental purpose and the enlightenment of those members who are not always able to be present at our meetings, then the lodge can expect an increasing number of resignations from more and more disenchanted members.

Perhaps a review of the normal procedure is in order to investigate the possibilities of certain problems that relate to the traditional system and which may reveal solutions for improvement.

The following is a brief outline of the required procedure, when someone has volunteered to present a paper at a regular meeting of The Heritage Lodge. The procedure is similar to that required by other Research Lodges such as Quatuor Coronati Lodge No. 2076, London, England; The Lodge of Research No. 2429, Leicester, England; Masters' and Past Masters' Lodge No. 130, Christchurch, New Zealand; and The Western Australian Lodge of Research No. 277, Perth, Australia.

The Heritage Lodge Committee on '**Masonic Information**', is charged with the responsibility of obtaining speakers as indicated in the Lodge By-Laws:

"ARTICLE VIII - DUTIES OF COMMITTEES

MASONIC INFORMATION

5. The Committee on Masonic Information shall be guided by the first three objectives (ARTICLE III) established by the Lodge. The Members of the Committee shall be responsible for planning the non-business portion of all Regular Meetings of the Lodge at least one year in advance and preferably two years in advance on a continuing basis. They shall also be responsible, with the approval and assistance of the Worshipful Master and Secretary, for planning the details of Lodge Visitations and working together with the Committees on Visitation & Transportation" (These two committees are no longer operational).

When the acceptance of the proposed paper, and the date of presentation has been confirmed, the author is required to submit to the Committee on Masonic Information, a hard copy of the final paper at least 13 weeks before the date of presentation in order to comply with the following schedule of events. The schedule is based on the assumption that mail can be delivered between correspondents within 7 days.

ASSUMED SCHEDULE OF EVENTS

Week	No. 0,	Paper sent by the Author to the Committee on Masonic Information (herein referred to as the 'Committee').
Week	No. 1,	Mail delivery.
Weeks	2 & 3,	Committee makes copies of the paper, and sends a copy to each reviewer. Reviewers (no fewer than two) should have been contacted and confirmed when the paper was first committed. A copy of the paper is also sent to the Editor of the Lodge Proceedings.
Week	No. 4,	Mail delivery.
Weeks	5 - 7,	Review papers and mail reviews to the Committee.
Week	No. 8,	Mail delivery.
Week	No. 9,	Committee receives and assembles all reviews, makes copies and sends a complete set to the Author and the Editor.
Week	No. 10,	Mail delivery.
Weeks	11 - 13,	Author has 2 weeks before the date of presentation in the Lodge to read the reviews and prepare a written rebuttal to be presented in the Lodge.

For a typical year in The Heritage Lodge, where normally three papers with reviews are presented annually (September, March and May), the time for receipt of papers by the Lodge Committee on Masonic Information should be as follows:

For September meeting, Author sends draft of his paper by the fourth week in June.

For March meeting, Author sends draft of his paper by the third week in December.

For May meeting, Author sends draft of his paper by the third week in February.

The above schedule of events is based on the minimum allowable time and does not provide for delays in mail delivery, sickness, holidays or other extenuating circumstances. If postal strikes are eminent, then delivery may have to be by courier or in person, in which case some time may be reduced; but only allowing 3 weeks for volunteers to prepare a review may not be sufficient.

Of course the above schedule commences after the author has prepared his paper, which can easily take from 6 to 12 months, hence the necessity for 1 to 2 years advance planning.

Perhaps a combined meeting of the various Committees and people involved with this very important part of the Lodge activities should be convened to draft a suitable schedule of events that will be mutually beneficial to everyone, including the listening and reading audience as well as those concerned with the publication of the Lodge Proceedings; or a Special Meeting of the Committee of General Purposes.

Also, a small package should be developed consisting of instructions to the Author as to paper format (headings, margins, footnotes, referencing, bibliographies, etc.), sample or recent copy of Lodge Proceedings (if author is not a member of The Heritage Lodge), and a time schedule of events. This information should be sent (possibly by the Editor) to the

Author as soon as the title and date of his presentation has been confirmed. The covering letter should express the appreciation of the Lodge to the Author for his kindness and willingness to prepare and present a paper for the Lodge; and also to offer any assistance the Author may require in researching information for his subject.

Another matter of concern relates to the current lack of activity in addressing items 4, 6 and 7 of the Lodge Objectives as recorded in the 'Preface' of the Lodge By-Laws:

"4. To organize and maintain a 'Central Inventory' of items of historical interest in the possession of Lodges.

6. To endeavour to establish a 'Masonic Museum'.

7. To encourage Masonic Scholars and Lodge Historians to become more interested in the history of their own Lodges and their artifacts."

Since this constituted more than 42% of the Lodge Objectives, two Standing Committees were formed and their terms of reference, as well as their composition, established (see Lodge By-Laws, ARTICLE VII, Sections 5 and 6) to address these issues namely: the committee on the 'CENTRAL DATA BANK', and the committee on the 'MASONIC MUSEUM'.

One of the earlier Chairmen of the committee on the Central Data Bank, R.W. Bro. Balfour LeGresley, started a procedure for cataloguing known masonic artifacts (in many cases he personally visited Lodges throughout

the jurisdiction to photograph items of historical interest). Brother LeGresley also encouraged many of these Lodges to refurbish the article and put it on prominent display in their lodge building.

In another instance, Bro. LeGresley was instrumental in not only researching the information of a historical gavel used in a German prisoner of war camp, but also having four replicas made; three for use by the three principal officers of University Lodge, and the fourth, suitably mounted, for the archives of The Heritage Lodge. In recent years, the lodge has not received any reports of the activities of this committee.

When The Heritage Lodge was first formed in 1977, much activity centred around the possibility of purchasing the residence of our First Grand Master in the Town of Simcoe. The plan was to refurbish the present commercialized building (located just across Norfolk Street from the Norfolk County Museum) into a Masonic Museum, and to recreate a typical lodge meeting room for use by visiting lodges for historical meetings; and to provide residence accommodation for the 'Curator' in one of the four commercial apartments.

However, because of limited finances at the time, and the urgency of the project in the Black Creek Pioneer Village, the establishment of a masonic museum was put on hold for the time being. The outgrowth of Black Creek Pioneer Village Project was the establishment of a Special Committee '**Black Creek Masonic Heritage Committee**'. Their function was to be restricted to the operation and maintenance of the Lodge Room and the maintenance only of

the Vault in conjunction with the M.T. & R.C.A., and that the use of the Vault be assigned to an appropriate Heritage Lodge Committee.

The committee on the 'Masonic Museum' was apparently discontinued in 1984; or at least there has not been a chairman appointed since 1984.

Early this year, R.W. Bro. Ed Ralph, presented a six page report titled **'Display & Storage of Masonic Artifacts (Proposals for a Masonic Museum)**, to the Committee of General Purposes. One of the recommendations dealt with the concrete basement vault at the Black Creek Pioneer Village and stated **"Sell the facility back to the Black Creek Pioneer Village and start over again looking for a more appropriate place to meet our needs"**.

A number of alternatives were proposed under the following headings:

1. William Mercer Wilson Museum
2. City of Hamilton Museum
3. City of Toronto Museum
4. Wellington District Museum
5. Hamilton Masonic Memorial Building

Perhaps a review of the responsibilities and the composition of a number of Standing Committees will reveal duplication of work and the need for consolidation of effort. A suggestion would be the amalgamation of the two committees into a single committee dealing with the establishment of a Masonic Museum and the acquisition, cataloguing, display and storage of masonic artifacts including books, manuscripts, and other historical records.

Members of the committee should include the Archivist, Librarian, Curator, Historian and several members at large. This could eliminate the need for individual reports from at least 4 lodge officers, as they would be combined with the Committee Report.

THE PROBLEM

There is an apparent conflict or break down in communications between the structured organization of a craft lodge or, for our purposes, the regular officers of the lodge, and the various organized working groups (Standing and Special Committees) under the committee of General Purposes.

The former, under normal circumstances, is the major working force of the Craft Lodge, and their main purpose (apart from charitable, social, and educational activities) is the conferring of degrees and the administration associated therewith. The non-business portion, not including degree work, is usually of minor importance, and therefore the officers of a regular lodge have a major responsibility in the planning and operation of lodge activities. As a consequence, the Worshipful Master with the assistance of the officers must assume a great deal of responsibility in planning and conducting the activities for the year.

Historical or Research Lodges, on the other hand, have a reverse situation. In this instance, the Officers of the lodge and the system of progression of office, provide the organizational structure and measure of

continuity to provide the framework for longevity (history has demonstrated that many research lodges or similar fellowship clubs have ceased to exist when the founding members were no longer able to be active). Those activities, which do not include the conferring of degrees, and which are referred to as the non-business portion of the lodge meeting, constitute the major activity of The Heritage Lodge. Most of these activities overlap, by several years, the term of office of the lodge officers; and therefore a more long-term administrative procedure is required, which should not be affected by the annual change of lodge officers.

Currently, periodical reports and recommendations dealing with both long-term and short-term projects are presented and discussed at the General Purpose Committee meetings. The recommendations are summarized and presented by the Chairman of the Committee to the members of the Lodge at the next Regular Meeting of the Lodge for action. Presumably, action is followed up by the Worshipful Master, and herein lies the problem or breakdown in the implementation of those recommendations contained in the report of the Committee of General Purposes.

THE SOLUTION

Frequently, the Worshipful Master is required to initiate or appoint someone to implement the recommendations proposed at a regular lodge meeting. Very often this action is delayed and sometimes forgotten for lack of volunteers.

The objective in having the Chairman of the Committee of General Purposes prepare and present a single report, is to save time at the regular lodge meeting; the Chairman also makes the motion, with a pre-arranged seconder, to instruct the Treasurer to pay all approved outstanding accounts. In a similar manner, all recommendations proposed by the Committee should be summarized for presentation and approval in open lodge. Parallel motions should be prepared beforehand; such motions, where required, should include the names of persons recommended by the Committee of General Purposes and who have accepted the responsibility of the assignment. A proposed time frame should be stipulated for various phases of the project.

These recommendations, or proposed improvements in procedure, should not only reduce the time taken during the regular meeting of the Lodge, but will place more responsibility on the Committee of General Purposes and the Standing and Special Committees, and insure that action can be implemented without delay.

J. Pos, Aug. 10, 1990

OUR DEPARTED BRETHREN

The following names of deceased members of The Heritage Lodge No. 730, G.R.C., have come to our attention during the past year. In a number of cases, the specific date of passing was not known.

V.W. Bro. Norman Campbell Gourlie
Scarboro
Tuscan Lodge No. 541
Died in 1989 (no date given)

W. Bro. Buddington Hubbard
Don Mills
Mimosa Lodge No. 576
(no date of death given)

W. Bro. Robert Denzy Jones
Belleville
Eureka Lodge No. 283
Died May 1988 (Advised March 1990)

W. Bro. Francis James Mellville Major
Toronto
Huron-Bruce Lodge No. 611
Died May 12, 1990

V.W. Bro. David M. McAteet
Alliston
Seven Star Lodge No. 285
Died December 4, 1989

R. W. Bro. William James Searson

Ayr

Ayr Lodge No. 172

Died November 25, 1989

V. W. Bro. Joseph Harry Ashmore White

(Charter Member)

Agincourt

Zeta Lodge No. 410

Died May 15, 1990

V. W. Bro. Peter Worthington

Brantford

Ozias Lodge No. 508

Died November 20, 1989

"They are not dead who live in lives they leave behind;
In those whom they have blessed, they live again,
And shall live through the years
Eternal life, and grow each day more beautiful
As time declares their good,
Forgets the rest, and proves their immortality."

T. Ray Powell

AN ANCHOR

Each man should have an anchor
A guidepost in his life.
To shield him from temptations
In a world of greed and strife.

He needs someone to share each day
Who has time to give a smile.
If we stop and think, its little things
That help make life worthwhile.

To see a little child asleep
Entrusted with his care.
T'is one of precious moments
He needs someone to share.

His home life is established
T'is time to look around.
Time to help his fellow man
Time to break new ground.

T'is time to look for open doors
Where friendship he will find.
Where men will feel a common bond
And respect for all mankind.

As years go by more steps he'll take
More doors will open wide.
His friends are spread across the land
He takes it all in stride.

Let this friendship be an anchor
That he can lean upon.
He sees himself as growing old
This friendship carries on.

Good men will ne'er forsake him
Because his hair is grey.
He has those precious memories
No one can take away.

He can try to build a better world
As young men carry on.
Let this friendship be an anchor
That they can lean upon.

Gordon Winters
January 28, 1990

W. Bro. Winters is a Past Master of Scott Lodge No. 421,
G.R.C., Grand Valley, Ontario.

GRAND LODGE OFFICERS (1989 - 90)

The Most Worshipful The Grand Master

M.W. Bro. David C. Bradley
81 Hillsdale Ave. W.,
Toronto, Ontario, M5P 1G2

The Deputy Grand Master

R.W. Bro. Norman E. Byrne
166 John Street South,
Hamilton, Ontario, L8N 2C4

The Grand Secretary

M.W. Bro. Robert E. Davies
P.O. Box 217,
Hamilton, Ontario, L8N 3C9

THE HERITAGE LODGE OFFICERS (1989 - 1990)

W. M.,	V.W. Bro. Donald B. Kaufman
I. P. M.,	R.W. Bro. Edmund V. Ralph
S. W.,	R.W. Bro. Wlifred T. Greenhough
J. W.,	R.W. Bro. Frank G. Dunn
Chaplain,	R.W. Bro. Rev. R. Cerwyn Davies
Treasurer,	R.W. Bro. Duncan J. McFadgen
Secretary,	R.W. Bro. Rev. W. Gray Rivers
Assist. Sec'y,	V.W. Bro. George F. Moore
S. D.,	W. Bro. Stephen H. Maizels
J. D.,	W. Bro. David Fletcher
D. of C.,	R.W. Bro. Edsel C. Steen
I. G.,	R.W. Bro. Kenneth L. Whiting
S. S.,	W. Bro. Thomas Crowley
J. S.,	R.W. Bro. Larry J. Hostine
Organist,	R.W. Bro. Leonard R. Hertel
Historian,	R.W. Bro. Fred R. Branscombe
Tyler,	R.W. Bro. John M. Boersma

CHAIRMEN- LODGE COMMITTEES (1989 - 1990)

Archivist,	W. Bro. Glenson T. Jones
Editor,	R.W. Bro. Jacob (Jack) Pos
Masonic Info.,	R.W. Bro. C. Edwin Drew
Curator,	W. Bro. Harold Smith
Librarian,	R.W. Bro. John Storey
Graphics,	Bro. Basil Liaskas
Finance & By-Laws,	W. Bro. Donald Thornton
Membership,	R.W. Bro. John M. Boersma
Blk. Cr. Heritage,	V.W. Bro. Allan D. Hogg
Publications,	R.W. Bro. Balfour LeGresley
Special Events,	R.W. Bro. Kenneth Whiting
Liaskas Paintings,	R.W. Bro. Frank G. Dunn
Auditors:	R.W. Bro. Kenneth Bartlett
	R.W. Bro. James Curtis

The Heritage Corporation:

President,	Jack Pos
Vice-President,	Allan Hogg
Secretary,	Donald Kaufman

PAST MASTERS

1977 (U.D.),	R.W. Bro. Jacob (Jack) Pos
1978,	R.W. Bro. Jacob (Jack) Pos
1979,	R.W. Bro. Keith R. Flynn
1980,	R.W. Bro. Donald Grinton
1981,	M.W. Bro. Ronald E. Groshaw
1982,	V.W. Bro. George E. Zwicker
1983,	R.W. Bro. Balfour LeGresley
1984,	M.W. Bro. David C. Bradley
1985,	R.W. Bro. C. Edwin Drew
1986,	R.W. Bro. Robert S. Throop
1987,	W. Bro. Albert A. Barker
1988,	R.W. Bro. Edsel C. Steen
1989,	R.W. Bro. Edmund V. Ralph

(continued from page 111)

District Deputy Grand Master for the London District on two separate occasions, 1866 and 1872. The Grand Lodge of Canada proceedings covering the funeral of the late Grand Master William Mercer Wilson also records Francis Westlake as one of the pallbearers.

V. Wor. Bro. Tom Johnson was able to ascertain that on his death Francis Westlake was buried in St. Paul's churchyard in London, and after the property was sold for development, the grave along with others was moved. He is not certain of the present site, but in view of the connection of St. Paul's cathedral with Woodland cemetery, possibly that may be the location.

I would be remiss if I did not, at this time, take the opportunity of personally thanking the two London District Deputy Grand Masters, R.Wor. Bros. Ford and Marner, for so actively promoting this meeting during their official visits and their districts for hosting it.

Frank A. Standring

